



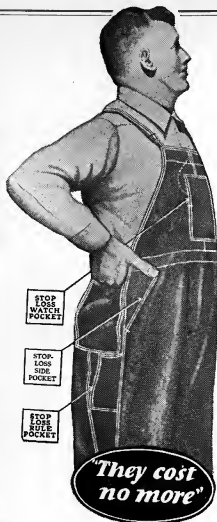
# The INSTRUCTOR

*Formerly The Juvenile Instructor*

VOL. 67

FEBRUARY, 1932

NO. 2



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SAY THAT YOU SAW IT IN THE INSTRUCTOR

## Washington

By Linda S. Fletcher

What have I done for thee,  
Father of my country,  
Who saw the gleam?  
Have I with industry,  
Done that assigned to me,  
To keep this loved land free  
In joy's bright beam?

Have I, for one and all,  
Answering to thy call,  
Worked with my might,  
That happy harmony  
Might make glad melody,  
And for the whole night be  
Freedom and right?

Have I through honesty  
And sane frugality,  
Obtained my share?  
If not, may I awake,  
Of thy ideals partake,  
Cherish them for thy sake,  
Of greed beware!

## Dear Lord

By S. B. Mitton

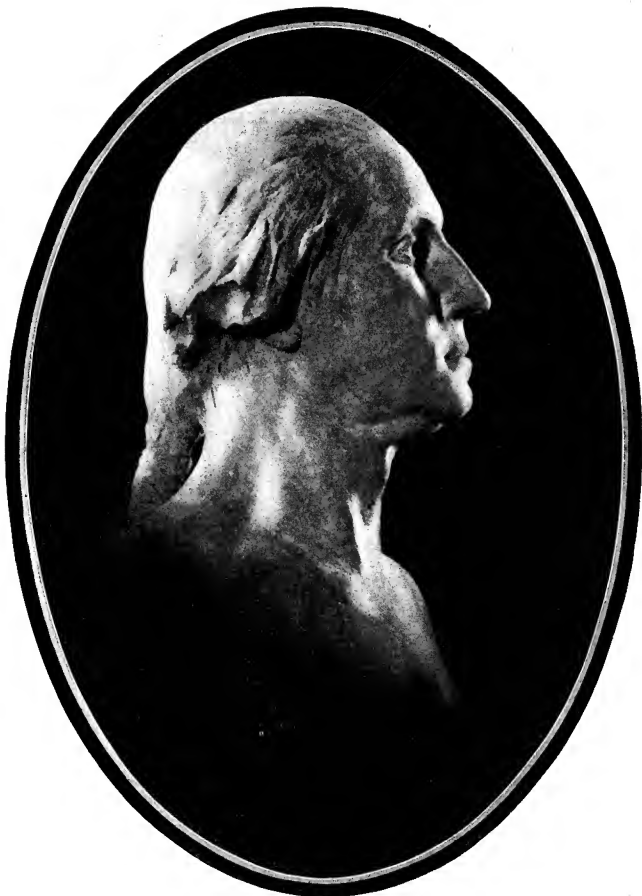
Dear Lord, I am a part of Thee;  
I am Thy wayward son;  
Yet by Thy aid I may become  
A true and worthy one.  
Hold Thou to my frail trembling hand  
Till mortal days are done.

Dear Lord, by Thy sweet Spirit's  
touch,  
Tune Thou this heart of mine;  
And make the music of my soul  
To harmonize with Thine;  
Breath Thou on me Thy holy strains,  
Thy melodies divine.

Dear Lord, O may my soul respond  
To Thy sweet Spirit's voice;  
And, yielding to its kind impress,  
Make righteousness my choice.  
Then with a mellow thankful heart  
In Thee I will rejoice.

## OUR COVER PICTURE

"Divine Shepherd" was painted by Bartolome Esteban Murillo (1618-1682) the great Spanish painter, called sometimes "the painter of heaven" because of his religious canvases. Murillo's pictures of children are among the most famous in the world. His "Divine Shepherd" was no doubt suggested by seeing children leading a lamb through the streets of Seville. He was accounted good, handsome and virtuous. On his tomb is the inscription "Live as one who is about to die."



GEORGE WASHINGTON

Photograph of the famous bust of George Washington, made from life at Mount Vernon, by the great French sculptor, Jean Antoine Houdon, in 1775. The bust has never been away from that shrine. This picture has been selected by the portrait committee of the United States George Washington Bicentennial Commission as the official picture of the Father of his Country, for the celebration of the two hundredth anniversary of his birth.

# THE INSTRUCTOR



Vol. 67

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## Washington's Faith in God

*The First President of the United States Had Strong Faith in God and Encouraged Religious Practices Among the People at Large*

It now seems certain that the people and governments of many other nations will join the people of the United States of America in celebrating the Two Hundredth Anniversary of the Birth of George Washington, during the nine months' period from Washington's Birthday, February 22, to Thanksgiving Day, November 24, 1932.

Washington's place among the great figures of world history was recognized very generally while he was still alive. His world fame has grown steadily with the passing of the years.

Occasionally statements are made that George Washington was not a religious man. Such statements, usually emanating from obscure sources, are easily refuted by reading Washington's own writings. He was reared in a religious home. "Train up a child in the way he should go, and when he is old, he will not depart from it," was an injunction believed in and practiced by the parents of our first President.

John Marshall, the great Chief Justice of the United States, said of Washington: "Without making ostentatious professions of religion, he was a sincere believer in the Christian faith, and truly a devout man."

At the age of 22, Washington, in a letter to Governor Dinwiddie of Virginia, said:

"We have not provisions of any sort enough in camp to serve us two days. Once before we would have been four days without provisions if Providence had not sent a trader from the Ohio to our relief."

All through his illustrious life Washington referred to the Providence of God. In a letter to his brother, written a few days after Braddock's defeat, he said:

"By the all-powerful dispensations of Providence I have been protected beyond all human probability, or expectation; for I had four bullets through my coat, and two horses shot under me, yet escaped unhurt, although death was levelling my companions on every side of me."

In a letter to Governor Trumbull of Connecticut, in 1775, he said:

"As the cause of our common country calls us both to an active and dangerous duty, I trust that Divine Providence, which wisely orders the affairs of men, will enable us to discharge it with fidelity and success."

In a circular to his officers in 1775, Washington said:

"The success of such an enterprise depends, I well know, upon the All-Wise Disposer of events, and it is not within the reach of human wisdom to foretell the issue."

A letter to Joseph Reed, January, 1776, reads:

"How it will end, God, in His great

goodness, will direct. I am thankful for His protection to this time."

During the same month he wrote General Schuyler:

"That the Supreme Disposer of every good may bestow health, strength, and spirit, on you and your army, is the fervent wish of your most affectionate and obedient servant."

Replying to a communication from the General Assembly of Massachusetts, after the evacuation of Boston, he said:

"May that Being who is powerful to save, and in whose hands is the fate of nations, look down with an eye of tender pity and compassion upon the whole of the United Colonies; may He continue to smile on their councils and arms, and crown them with success, whilst employed in the cause of virtue and mankind. May this distressed colony and its capital, and every part of this wide continent, through His divine favor, be restored to more than their former lustre and once happy state, and have peace, liberty, and safety, secured upon a solid, permanent and lasting foundation."

On July 2, 1776, Washington issued the following order:

"The fate of unborn millions will now depend, under God, on the courage and conduct of this army. \* \* \* Let us rely upon the goodness of the cause and the aid of the Supreme Being, in whose hands victory is, to animate and encourage us to great and noble actions."

#### *Act of Providence*

From Morristown, N. J., July 4, 1777, he wrote to General Armstrong:

"The evacuation of Jersey at this time is a peculiar mark of Providence, as the inhabitants have an opportunity of securing their harvests of hay and grain, the latter of which would, in all probability, have undergone the same fate with many farmhouses, had it been ripe enough to take fire."

Commenting on the surrender of Burgoyne, he wrote:

"Should Providence be pleased to crown our arms in the course of the campaign, with one more fortunate stroke, I think

we shall have no great cause for anxiety. \* \* \* I trust all will be well in His good time."

Writing to Landon Carter, of Virginia, he uttered this trusting prophecy:

"I flatter myself that a superintending Providence is ordering everything for the best, and that, in due time, all will end well."

#### *At Valley Forge*

Valley Forge, May 30, 1778, was the date line of a letter which read:

"To paint the distresses and perilous situation of this army, in the course of last winter, for want of clothes, provisions, and almost every other necessary essential to the well-being, I may say existence of any army, would require more time and an abler pen than mine; nor, since our prospects have so miraculously brightened, shall I attempt it, or even bear it in remembrance, further than as a memento of what is due to the Great Author of all the care and good that have been extended in relieving us in difficulties and distress."

To Benjamin Harrison, Virginia, December 30, 1778, he wrote:

"Providence has heretofore taken us up when all other means and hopes seemed to be departing from us. In this I will confide."

In acknowledging the congratulations of the Continental Congress on his success at Yorktown, Washington said:

"I take particular pleasure in acknowledging, that the interposing hand of Heaven, in the various instances of our extensive preparations for this operation, have been most conspicuous and remarkable."

In his farewell address to the armies of the United States, the old warrior said:

"A contemplation of the complete attainment (at a period earlier than could have been expected), of the object for which we contended, against so formidable a power, can not but inspire us with astonishment and gratitude. \* \* The singular interpositions of Providence, in our feeble condition, were such as could





**WASHINGTON MONUMENT AND CHERRY TREE DRIVE**  
The trees were the gift of the Japanese Government during the Taft Administration.

scarcely escape the attention of the most unobserving."

### *Inaugural Address*

Washington was inaugurated President of the United States, April 30, 1789. In his inaugural address made in New York, he said, among other things:

"It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe—who presides in the councils of nations—and whose providential aids can supply every human defect. \* \* \* In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own. \* \* \* No people can be bound to acknowledge and adore the in-

visible Hand which conducts the affairs of men, more than the people of the United States. Every step by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency. \* \* \*

"Having thus imparted to you my sentiments, as they have been awakened by the occasion which brings us together, I shall take my present leave; but not without resorting once more to the benign Parent of the human race, in humble supplication, that since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalleled unanimity, on a form of government for the securing of their union, and the advancement of their happiness; so His Divine blessing may be equally conspicuous in the enlarged views, the temperate consultations and the wise measures on which the success of this government must depend."

Envious of none, I am determined to be pleased with all; and this being the order of my march, I will move gently down the stream of life until I sleep with my fathers.—George Washington.

# TRUE PIONEER STORIES

By Harold H. Jenson

## MINERVA P. SHAW

Mrs. Minerva P. Shaw, who lives at 1265 Washington Ave., Ogden, purchased on April 3, 1896, one of the cabins of the "Old Goodyear Fort" said to be the oldest house in Utah. She kept this building so sacred in preservation that only recently was it given over to the city of Ogden which has erected a canopy over it and preserved a monument that will ever live a memory to the yester-years.

Before telling the life story of Sister Shaw a word on the old "Goodyear Fort" will make an appropriate introduction.

Captain James Brown, in January, 1848, bought of Miles M. Goodyear his Spanish grant and possessions. Captain Brown moved into the "Old Goodyear Fort" of which this cabin formed a part. It was situated at about the intersection of what is now 27th Street and the Weber river. This fort covered about one-eighth of an acre, was made of cottonwood logs, approximately twelve feet high, placed upright, close together and sharpened on top. In this enclosure were three log cabins. Here, in 1848, Mrs. Mary Brown, the first white woman resident of Weber county made the first cheese in Utah. In 1850 the river overflowed its banks. The cabins were moved to higher ground, about one-fourth of a mile southeast from their former location. The new home was called Brown's Fort. He later moved one of the buildings to what is now Tabernacle Square, a short distance west of the tabernacle. In 1857 Amos Pease Stone purchased this old cabin from Captain Brown, and used it as a blacksmith shop. In 1860 he moved it to

Mill Creek, near Ogden, where the Phoenix mills now stand. In 1866 he moved in to 1342 Washington Ave. Then Mrs. Shaw purchased the building and moved it to her residence and safely preserved the structure. Later the Daughters of Ogden Pioneers took an active part in presenting the cabin, remodeled, to the city, for the decayed lower logs had to be replaced with new ones and a shingle cover took the



MINERVA P. SHAW  
With Famous Pioneer Violin

place of the dirt roof. Salt Lake's Temple Square contains one of the first houses built in Utah, but to Ogden must go the credit for preserving the very first house, so far as known, built by Goodyear, well termed the first settler in Utah, who came before the pioneers.

Now for Mrs. Shaw, an active woman for her four score years, who came all the way alone from Ogden, walking down to the house of the author of this sketch on a hot summer's day.

Mrs. Shaw, born Nov. 29, 1851, is the daughter of Mr. and Mrs. Amos Stone, and came to Ogden with her parents in 1857. In her girlhood she attended school only about three months of each year. Her hobby is the violin though in speaking of her art she modestly says: "I don't play the violin, I just fiddle, and even to this day I succeed in bringing the old timers to their feet in hornpipe dances. Some of them are quite well along in years and when I see them exerting themselves too much in the dance I stop fiddling and let them rest. My predominating passion was always music. All through my early days and even after I was married I craved a musical education. Because of many responsibilities I had to give it up. However, I got a violin and learned to play by ear. As a relic of bygone days I am now quite often called upon to fiddle.

"I used to herd father's band of sheep on the bench in Ogden, feeding the lambs whose mothers disowned them. I also gathered wood and sunflower stalks for food, did all kinds of chores and many things a boy should do. Mother tried to teach me to knit my own stockings, gather straw, braid the same and then make hats for father and the boys. Mother was an invalid for a while and I had to take care of her and three younger children. I had no time to go out and play and have a good time, which made me grow old beyond my years."

"I well remember the first woolen

mill in Ogden, established by Lorin Farr in the early sixties. Before that women made their own cloth and did all their own sewing. We girls would take the wool and clean and card it, then spin it and finally weave it into cloth. To operate the old hand loom was no easy task and was slow work, but some good cloth was made. We



Exterior of the oldest house in Utah, "Old Goodyear fort," now standing in Tabernacle grounds in Ogden.

used bark of trees, the peach, willow, kinnikinic, sumac and others in coloring the cloth. The bark would be stripped from the tree, then boiled vigorously until it was pretty well dissolved so that it could be readily stirred and meshed. The liquid would then be run through a sieve-like receptacle to clear it of coarse substances. Then it was treated with coppers, alum and blue vitriol to fully harden and set it. No home was considered complete without the old fashioned blue dye tub. Cloth then was well said to be 'all wool and a yard wide.'

"We also made our own soap, our own lye, for imported lye cost 75c a can. We also used to slice muskmelons and canteloupes, squash and pumpkin and dry them in rings hung on willow poles in the house. All made good eating in winter time. I have seen watermelon boiled down until it made good syrup. There was no sugar for preserving purposes and no

(Continued on page 119)



A STORY OF ZARAHLEMA

By E. Heloise Merkley

### III

While Giddianhi hesitated, torn between the memory of his promise to Jarom and his fear of offending Zemnariyah, lest the latter shake his popularity with his followers, Orpah flung herself at his feet, weeping, and begged, "O Giddianhi, kill me, make me a slave, torture me, but do not give me to either of your men. Let me die, disfigure me, deform me, blind me. Send me to the judgment seat of God as soon as you will, but do not scar my soul!"

"Silence!" Giddianhi exclaimed, moved in spite of his hardness by the passion of the plea, or perhaps more by the beauty of her who plead. References to God and virtue were not tolerated among the Gadiantons, and Giddianhi cared for neither.

Orpah endeavored to control herself, but her gray eyes could not restrain the tears that slowly continued to fill them and overflow, nor could she prevent the paleness that marked her cheeks nor the expression of terror that remained upon her face. She rose to her feet and stepped back from Giddianhi, but though she held herself erect, her fingers locked and interlocked and twisted in the mental agony she suffered.

Finally Giddianhi spoke decisively.

"The sword shall decide!" he announced, "Zemnariyah offers money, Jarom claims reward for the abduction. Let them face each other, sword in hand, and he who triumphs shall claim his will. If Jarom wins, he shall have the maiden. If Zemnariyah wins, he shall purchase her and Jarom or his mother shall accept the price he pays and be content."

The words, "or his mother," were significant. Jarom was an unknown spy, just beginning to win renown among his fellows. Like the rest of the Gadiantons he practiced much in the use of all warlike weapons, and his father had been a famous swordsman among them, but whether he possessed more than ordinary skill was not known. Zemnariyah was famed as the most skillful of them all in the use of the sword. For so many years had he conquered all his opponents that a parable had arisen, "Who faces Zemnariyah with sword in hand is never the same again," for when he did not kill he boasted that he always left his mark in a place where it was ever in view. It was apparent, then, that Giddianhi thought Zemnariyah must overcome Jarom with sword and that he took this means of avoiding offense to one so popular and admired. That it might be Jarom's mother who should accept the ransom of Orpah, instead of Jarom himself, indicated to the Gadiantons that Giddianhi would permit the duel to be fatal, though he could easily stop it when it became apparent that one had gained the advantage.

Jarom paled slightly, at the decree, and Zemnariyah smiled triumphantly. And now for the first time, Orpah turned from one to the other, studying them as though she could determine which should win her. The same feeling of revulsion swept her as she looked into the dark handsome face of Zemnariyah that had come at first sight of him. But as she studied the frank face of Jarom, with its tenderly curved, sympathetic lips and its open purity of innocence, if not of virtue, she smiled.

For a long second their eyes lingered together, and something of the ardor and devotion she had awakened in the heart of the young Gadianton, communicated itself to Orpah. It was their first glance of mutual understanding. It gave Jarom the feeling that it was somehow sacred, and consecrated him to her service; that she weighed him in the balance of her virtue and feminine instinct, found him worthy, and accepted him as her champion. Before now, she had considered him only as a stranger who had stolen her away from her father and all that she held dear. She saw him now as one who would save her from a fate she considered worse than death. But could he save her?

Jarom was approaching her, to draw nearer Giddianhi and face his opponent. As he passed he whispered, "Are you afraid of me, Orpah?"

"No, Jarom," she replied, using his name for the first time, and in a tone that thrilled him with joy, "I trust you, and I shall pray that you may win."

No one else heard the words they exchanged, but all could see that the girl had chosen him in preference to Zemnarihah. Many of them were influenced by this to strengthen their conviction that the decision of Giddianhi was not perfectly just. Some few there were who sympathized with Jarom because of an instinct to befriend the weaker in a contest, but among the Gadiantons this class were very few. Most of them were openly in favor of Zemnarihah, though they loved a good fight well enough to hope that Jarom might be skillful enough to make it interesting.

Orpah's fingers ceased to twist and turn, but clasped themselves quietly together and her grey eyes seemed to be looking trustfully far beyond the ornamented walls of the council hall. Her lips moved softly, and the expression upon her face was strange to

most of those observing it, for they were not familiar with prayer.

Zemnarihah threw aside the rich cloak that had hidden his sword, and a weapon was handed to Jarom, who had been wearing none. He did not look at it as he faced his opponent, for his eyes were upon Orpah's face. A strange new emotion was upon him. He knew that she was praying that he might win, and it stirred within him a humility he had never felt before. He had sufficient skill with weapons of war to justify a youthful pride, but something told him now that he must depend upon a greater thing than the skill of his muscles. Zemnarihah, he knew, excelled him in that. Yet he was not afraid. Orpah had begged death in preference to the loss of her virtue, and he was the appointed champion to save her from a dreaded fate. She was praying now to the God of virtue, and in spite of his ignorance of that God, Jarom had a sufficient conception of the All Powerful to trust that the prayer of such as she would be more effective armour against the thrusts of Zemnarihah than any wrought by man. So he met the scornful smile of his opponent with one of quiet confidence and determination. He felt that he could die willingly to save Orpah from this man, but he knew that he must not die. For her sake he must win. And vaguely he felt that for the honor and glory of the God to whom she prayed, he must also win. Else why a God of virtue?

It was seldom, of late, that Zemnarihah faced an opponent who did not perceptibly quail before him and the fiery threat of his dark eyes. But Jarom met the threat unflinchingly. He was smiling slightly, encouraged by the sight of Zemnarihah's rather overfull form. It was apparent that the famous swordsman had recently been indulging in the good things of the earth until his body was not in perfect condition. Jarom even suspected

that his foe might find himself rather short of breath. Whatever his own lack of skill with the sword as compared with Zemnariyah, he knew that his lungs, like those of a wolf, would never tire. So much, at least, had his constant exercise and long miles of travel on foot done for him. Could he, he asked himself, by taking the defensive and keeping his temper, tire Zemnariyah out? Yet, knowing the fame of the older man for feats of strength as well as skill, he doubted. This fulness of Zemnariyah's body, as contrasted with his own sinewy leanness, might mean only the difference in their maturity. Older men were always heavier, he told himself.

Giddianhi gave the signal for the fight to commence, and the silence that descended upon the great hall was emphasized by the ringing of steel as their weapons clashed in the first preliminary strokes. Zemnariyah took the offensive, so easily and calmly that it seemed as though he were merely playing. Yet so swift and sure were his strokes that Jarom found it necessary to concentrate every ounce of his energy upon the problem of protecting himself from them. He could not for the slightest fraction of a second allow his eyes to wander from that rising and falling, thrusting and withdrawing, slender blade of shining steel that sought and sought continuously for a vulnerable spot. Yet it seemed to him that he was looking still at Orpah. So vivid was the image of her face with its prayerful look that it seemed always just beyond the threatening ribbon of steel in Zemnariyah's hand.

Time lost all significance to Jarom. He held himself resolutely to the determination to keep upon the defensive, to save his strength, and to watch so closely that Zemnariyah should not touch him.

Zemnariyah began taunting him. He flushed at first, as the low, jeering tones of the man reached his ears, and trembled slightly. Then he remembered

that this was one of his foe's favorite methods of gaining an advantage over a hot tempered opponent.

"I must not hear him," Jarom whispered to himself, "Orpah is praying that I shall win. I must not let him anger me. He who becomes angry, wastes his energy. I must not hear," and by sheer will power he closed the doors of his consciousness against the sneers of the man who had offered to buy Orpah with gold.

They fought on and on, Zemnariyah ever aggressive, Jarom ever defensive, and still neither had touched the other, and neither seemed to gain an advantage. As Zemnariyah struck a little more frequently upon the right side, and as Jarom moved slightly to avoid each blow, they slowly turned about as on a pivot. It seemed to Jarom that he had passed beyond time and was destined to continue on throughout eternity thus warding off the lightning thrusts of that slender sword. It was like a nightmare to him. If he had not impressed himself so thoroughly with the thought that he must take no risks, it would have seemed a relief to fling himself upon the sword and snap it, so tantalizing was it becoming, so difficult to parry. His fingers that graspel his own sword ached, his wrist ached, his arm ached, and still his breath came regularly and his nimble feet made up for what lack there was in his arm.

But now he realized that there had come a change in the nightmare. Zemnariyah had ceased to say those things to which he would not listen, and strangely Zemnariyah himself seemed to have been maddened by his own taunts. His dark face was flushed, his eyes were dilated, and his breath came in angry gasps. Fiercer and still more fiercely did he thrust. And now for the first time Jarom's confidence was shaken. Desperately he met the thrusts, but suddenly, like a cold hand gripping his heart, fear came upon him. He had depended upon prayer

to save him. Who was he that he should be worthy of assistance from Orpah's God? What had he done to render himself a fit champion of the lovely maiden he had abducted? Suppose Zemnarihah killed him, could not Orpah's God, if such a being existed, save her through some other means?

Zemnarihah's sword touched him and drew blood. Again it touched, and again, and yet again. Jarom felt himself doomed. And then he caught a glimpse of Orpah's face, quivering with terror, passionately pleading, imploring him to save her, praying God to help him. "Oh, God," he begged inwardly, "do not let me fail. For her sake let me win. She is good. Forgive me for bringing her here and let me save her from him." He was not conscious that he was praying. He only knew that Orpah must be saved. This man who faced him so triumphantly, playing, as it were, with his victim, had taken on the aspect of a demon. He must not possess Orpah.

Fear departed. Jarom smiled back into Zemnarihah's taunting face and grew calm. Then, with sudden resolve, the younger man flung caution to the winds and took the aggressive. So rapid became his thrusts, so swiftly did he spring inward and back again, returning the slight wounds Zemnarihah had given him that the latter, surprised, lost for a second his calm poise. And in that second, Jarom, seeing his advantage, struck upward twistingly with his weapon and flung the sword of Zemnarihah from his hand. Ere it struck the floor the point of his sword had entered the palm from which it flew and raised it, helpless, at arm's length above Zemnarihah's head. Jarom then looked at Giddianhi, pausing for a signal to cease or to despatch his enemy and very promptly the chief gave him the sign to stop.

"Come with me," he said to Orpah, as he flung his borrowed sword to the

feet of the captain, and unobservant of the storm of applause that followed him, he led her from the hall. Leaving the maiden in charge of servants with the orders to care for her, he sought out his mother and explained to her all that had passed since he left her, adding, with a tone of mastery she had never heard from him before, "She is to be your daughter. Will you treat her as such and let her win your love?" For a moment their wills clashed. But Jarom won. His mother answered at last, "I will try."

And so, in the new surroundings, Orpah found herself not ill treated. The mother of Jarom scrupulously kept her word, and in spite of herself found her son's words being fulfilled as love crept into her heart. The Gadiantons, in general, remembered the fight with Zemnarihah and refrained from persecuting her. And Jarom, scarcely recognizing the force that moved upon him, showed in his every word and look and act the great love that was growing within him and changing his very nature.

Passionately Jarom devoted himself to the attempt to make her love the mountains. At least, he thought it was the mountains he tried to make her love. He took her climbing to the points where the views were most gorgeous, searched with her for the most delicate flowers that blossom near the snow, taught her to hunt the fleet footed animals that live upon the high cliffs, fished in the streams for the most delicately flavored meat known to the palate of man, and continually stayed in her presence. Orpah was grateful for the kindness, admired the beauty, and genuinely tried to find some sort of contentment.

But the thought of her loved ones down on the plain, of her father's agony especially, and the dread of the long years ahead among this fierce and brutal community could not be forgotten. She smiled, but slowly it

(Continued on page 118)



PUPILS OF L. D. S., SUNDAY SCHOOL, SECOND WARD, PROVO, UTAH STAKE

Picture taken at close of Sunday School Session held January 3rd, 1933, in honor of 79 members having perfect records of attendance for 1931. General Superintendent, David O. McKay, with Stake and Ward officers in background.



## A Record Attendance

It is doubtful if a finer example of regular attendance at Sunday School can be found in the entire Church, than was manifested in the Provo Second Ward on January 3. On this occasion the ward chapel was filled to overflowing to honor seventy-nine pupils who had a perfect attendance record during 1931, at Sunday School of that ward.

Fifteen years ago the Sunday School superintendency stressed the importance of being present every Sunday, and as a result twenty boys and girls had an unbroken attendance during that year. At the end of each succeeding year the perfect attendance record was increased.

The achievement of this group of seventy-nine boys and girls in completing this wonderful record was lauded by General Superintendent David O. McKay, who was present on this occasion. He also declared that as far as he knew the accomplishment was a record for the entire Church.

The boys and girls with these records year after year have not been deprived of vacation trips to the mountains, and surrounding states and cities. Some have visited in Idaho, some have gone to Southern Utah's wonderful canyons and scenic mountains, some to Yellowstone Park, and a goodly number have made the annual hike to old Mr. Tim-

panogos, this of course being done during the six days of the week that separate the Sunday School sessions.

On the roll this year there is a good number with two and three years, some with four, six, seven and eight years with a continuous record. The most outstanding record of all is the nine years, (468 Sundays) of regular attendance by Mary Myrth Dahlquist, who at the age of nine years commenced her wonderful record. At the present time she is a teacher in the Kindergarten of the Sunday School. By her years of training and application of faithfulness she is instilling in the hearts and minds of the children at this tender age the great benefits of Sunday School work.



Mary Myrth  
Dahlquist

It has been the custom of the officers of the Sunday School, to present each member of this perfect roll, a beautiful picture at the close of each year, and many of the homes of the Provo Second Ward are adorned with the pictures annually received as a memento and reward of their faithfulness to the Sunday School.—A Will Jones.

## A Hint to Flower Growers

To a flower grower, even on a small scale, an accessory giving indispensable aid and pleasure is the cold frame. Every grower ought to have one. One can build it himself, and it need not be expensive. Just secure a second hand sash or two and make a frame of twelve inch boards, set well in the ground, the south side three or four inches lower than the north. Attach hinges to the north side so that the sash may be raised or lowered at pleasure. The frame should have a sunny exposure.

Either before or after setting the frame dig out the earth about two feet

and place a layer of manure, then one of earth, and top off with soil from a well rotted compost heap or rich well fertilized garden soil. The last two or three inches should be sifted.

A cold frame is naturally used in cold weather. It should be raised in the warmer part of the day for ventilation and closed and covered with an old carpet or rug at night. I use a couple of small blocks kept conveniently by for raising daily. One can get quite "a kick" experimenting with a cold frame. Begin to plan one now.—G. D. P.

# EDITORIAL



## THE INSTRUCTOR

Formerly the *Juvenile Instructor*  
Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR  
GEORGE D. PYPER, ASSOCIATE EDITOR  
ALBERT HAMER REISER, BUSINESS MANAGER

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VOL. 67 FEBRUARY, 1932 No. 2

## The George Washington Bicentennial

The Government of the United States intends that the two hundredth anniversary of the birth of the Father

of his Country shall be gloriously celebrated throughout the Nation. This will be accomplished not especially by the erection of monuments, but by community activities and memorial ceremonies that will impress the great qualities of the immortal leader upon the hearts and souls, not only of his own Countrymen, but of the peoples of the whole world. To that end many other nations will join America in its commemorative celebrations which will continue from February 22nd to Thanksgiving Day.

Calvin Coolidge, who was President of the United States when Congress adopted the resolution providing for this Celebration, declared in an address before both houses of Congress that "wherever there are those who love ordered liberty, they may well join in the observance of that event."

Of George Washington, he said:

"His ways were the ways of truth. He built for eternity. His influence grows. His stature increases with the increasing years. In wisdom of action, in purity of character, he stands alone. We can not estimate him. We can only indicate our reverence for him and thank the Divine Providence which sent him to serve and inspire his fellow men."

Abraham Lincoln's birthday, which occurs February 12th, recalls the esteem in which he held George Washington. He said:

"Washington's is the mightiest name of earth—long since mightiest in the cause of civil liberty; still mightiest in moral reformation. On that name no eulogy is expected. It can not be. To add brightness to the sun, or glory to the name of Washington, is alike impossible. Let none attempt it. In solemn awe we pronounce the name, and in its naked deathless splendor leave it shining on."

# SUNDAY SCHOOL DEPARTMENTS



## Superintendents

*General Superintendency: David O. McKay, Stephen L. Richards and Geo. D. Pyper*

## Prelude

*Moderato.*

NEONA FITCHES.



## SACRAMENT GEM FOR APRIL, 1932

Behold, the Great Redeemer die,  
A broken law to satisfy;  
He dies a sacrifice for sin,  
That man might live and glory win.

## Postlude



## CONCERT RECITATION FOR APRIL, 1932

(See new plan for concert recitations, page 85.)

## UNIFORM LESSON FOR APRIL 10th

### THE DESIRABILITY OF TEMPLE MARRIAGE

Objective: Marriage, as appointed by the Lord, is an eternal union between man and woman through which the fulness of celestial glory comes.

#### I. The Purpose of Marriage.

1. The union of a man and a woman for companionship as appointed by the Lord. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him."—Gen. 2:18.

2. To bring to pass the purposes of the Lord in giving to the spirits tabernacles of flesh in accordance with the law of the Lord.

"And God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.—Gen. 1:27-28.

"Marriage is ordained of God unto man, that the earth might answer the end of its creation, and "Be filled with the measure of man, according to his creation before the world was made."—Compendium, Art. Marriage. (See Doc. and Cov. 49:15-17.)

3. To bring into existence the family organization of father, mother and children, in a tie that should never be broken, thus becoming the unit of society both now and in eternity.

4. That the principle of divine love may be established in the hearts of husbands and wives and children.

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; \* \* \*

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourished and cherished it, even as the Lord the church.—Eph. 5:25-29.

#### II. Secular Marriage Undesirable.

1. Secular marriage is undesirable because it must end the union of husband and wife at death.

2. Secular marriage is imperfect and undesirable because it denies the children of such a union the right to be well born. By this is meant the right to family union

and claim upon parents after death, and a right to the privileges which come in the covenants of the Gospel as they are received in celestial marriage.

3. Secular marriage is undesirable because it does not uphold and impel the husband and the wife to seek for the ideals which come in true married life. The incentive to serve the Lord with the hope of receiving the fulness of exaltation in His kingdom is lacking.

4. Marriage for time only does not impress husband and wife fully with the sacredness of the marriage covenant. Where the high ideals which accompany temple, or celestial, marriage, are not found, the danger of differences arising, and a separation following, is greatly increased.

5. Secular marriage, or for time only, is bound to bring sorrow both to parents and to children where love prevails, because of the temporal nature of the covenant which brings to an end the family relationship and separation of husband and wife after death. In eternity they remain separately and singly, without exaltation, in their saved condition, if they have kept other commandments, and from henceforth they are not gods, but are angels of God forever and ever.—Doc. and Cov. 132:17.

#### III. Temple, or Celestial, Marriage.

1. Marriage in the Temple for time and for eternity is called celestial marriage, because those who receive it, and are faithful to the end, are given the fulness of the blessings of the celestial kingdom.

2. Temple, or celestial, marriage, is the sealing of a man and a woman by the Holy Spirit of promise, for time and all eternity, thus making that union binding after the resurrection of the dead.

3. The keys of this sealing power are held by only one man at a time on the earth. He is the President of the Church. Those who officiate in this ordinance in the house of the Lord, receive their authority from the President as he delegates it to them by the laying on of hands.

4. No man has a right to officiate in this sealing ordinance unless he has been commissioned and this power has been delegated to him by the one who holds the keys of the sealing power.

5. Every child born into this world should have the privilege of coming through the everlasting covenant of marriage and thus partaking of the blessings of the everlasting covenant in the kingdom of God. Members of the Church who marry in any other way not only do themselves a wrong but do their offspring a grave injustice.

6. Children born under the covenant, or who are sealed to their parents in the temple of the Lord, have a claim upon their parents through all eternity; likewise the parents have a claim upon each other and their children, and the family organization remains intact forever.

7. Without the marriage covenant for eternity there is no exaltation in the kingdom of God, that is, the fulness of the blessings of the kingdom of God cannot be obtained.

8. Husbands and wives who receive this covenant of marriage for eternity pass by the angels, who are set to guard the way to exaltation, to a fulness of the blessings of the "Church of the Firstborn." They become heirs in the kingdom of God, and joint-heirs with Jesus Christ as sons and daughters of God. They are members of the household.

9. Those who refuse to receive this covenant of marriage remain as servants, and as angels they abide through all eternity, serving those who are worthy of a more exceeding weight of glory. Doc. and Cov. 132:16. They are not members of the household.

10. Those who receive temple marriage, or marriage for eternity, have conferred upon them the blessing of eternal lives; that is the power of eternal increase, thus becoming gods—even sons and daughters of God.—Doc. and Cov. 132:19-20.

11. Except these covenants made in the temple are kept, the blessings promised cannot be obtained—they are based upon the faithfulness of the covenanting parties.—Doc. and Cov. 132:21-24, and 58:30-33.

12. The violation of this sacred covenant, as well as the violation of other sacred covenants, may bring great condemnation.—Doc. and Cov. 41:1; 84:41-42.

## THE CONCERT RECITATION

### Important Changes to go into Effect April 10th, 1932

After an extended series of observations and surveys made in a large number of Sunday Schools by members of the General Board, for the purpose of ascertaining whether or not the Concert Recitation in the general assembly is fulfilling its purpose, the Research Committee of the General Board submitted the following report which was adopted:

"We understand that the purpose of the Concert Recitation is to teach the children the many beautiful and impressive passages of scripture to inspire a love of the scripture. (Juvenile Instructor 54:582.)

"Our observations lead us to conclude that this purpose is not accomplished except in rare instances.

"The recommendation of the General

Board is that the Concert Recitations be practiced in the classes. This has been done only by the classes assigned to repeat them before the school at a following session and then not sufficiently in advance nor with sufficient opportunity for intelligent repetition to assure accurate memorization and mastery. Too frequently are the recitations merely read—rarely are they memorized to the point of mastery and permanent retention.

"Class room conditions and demands are not favorable to carrying on the recommended practices of the Concert Recitation, because the recitations heretofore—except in very rare instances—have not been relevant to the lessons which are also to be considered in the classes. Being a detached feature, the tendency has been for teachers to omit the practice so as to bring the class as directly as possible to the consideration of the lesson proper.

"This condition offers a suggestion as to the manner in which the purpose of the concert recitation can be better accomplished than is being accomplished by the present practice. Your committee is agreed that the purpose of the concert recitation is important—in fact, so important that it deserves better means of accomplishment than it now has.

"Your committee therefore recommends:

"I. That on a given Sunday there be not only one passage of scripture to be learned and recited in concert, but that there be many—one in each class.

"II. That the learning and reciting of these passages be transferred to the classes and that hereafter the recitation before the school as a regular feature be as follows: That the Superintendency of the Sunday School prepare for and publish to the school a schedule providing each class an opportunity to recite before the entire school, its recitation for the month. For example, the schedule may provide that the—

1. The Gospel Doctrine Department recite its scriptural memory passage for the month of April on the Second Sunday in April.
2. The Missionary Department recite its scriptural memory passage for the month of April on the third Sunday in April.
3. The New Testament Department recite its memory passage on the fourth Sunday in April.
4. The Old Testament Department recite its scriptural memory passage on the first Sunday in May.

5. The Book of Mormon Department recite its scriptural memory passage or the month of May on the second Sunday in May.
6. The Church History Department recite its scriptural memory passage on the third Sunday in May.
7. The Primary Department recite its scriptural memory passage on the fourth Sunday in May, etc.

"III. That to put these recommendations into effect, the Department Committees of the General Board:

1. Select the "passages for memorizing" and that the following principles be observed in making the selections:
  - a. That the passage be as closely related as possible to the lessons to be taught in the classes.
  - b. That so far as possible passages selected be limited to outstanding passages of certain, future usefulness.
  - c. That so far as possible they epitomize the truth or substance of the lesson or group of lessons taught.
  - d. That not too many passages be selected but that only so many as can be thoroughly mastered. One for each lesson, unless very short and simple, may be too many. One a month may suffice and would be preferable, especially if it epitomized the substance of the lessons of a month, or of lessons grouped otherwise than by months.

"Though the following examples do not illustrate fully the latter principle, they may suggest the superiority of fixing the memorizing and reciting of choice scriptural passages as a feature of the class work rather than of the general exercises: In the New Testament course for 1932 the following passages might well be recommended among others for memorizing:

"From—**At the Well of Sychar**, Lesson 11—April 3, 1932.

'Jesus answered and said unto her, whosoever drinketh of this water shall thirst again; But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.' (John 4:13 and 14.)

"From—**The Draught of Fishes**. Lesson 13, April 24, 1932.

'... And Jesus said unto Simon, Fear

not; from henceforth thou shalt catch men.' (Luke 5:10.)

"From—**The Sermon on the Mount**—Lesson 16, May 22., 1932.

The Beatitudes. (Matt. 5:3-12.)

"Similarly every department should select passages and should recommend to teachers that these passages be memorized in the classes as one means of teaching.

"Memorization with discrimination and to some useful purpose may well be emphasized as a desirable method of teaching religion, since the subject matter with which teachers of religion have to deal is so rich in excellent, quotable passages.

2. The passages selected together with instructions for using them be made a part of the teachers' lesson helps published in **The Instructor**."

Upon adoption of this report it was decided that on account of the first quarter's lessons being already in print the change should go into effect April 10th. This will give officers and teachers ample opportunity to study the plan before putting it into operation.

## STAKE CONVENTIONS FOR MARCH

Group and Stake Conventions for March will be held on the following days. The program will be found in the January **Instructor**, page 25.

March 6—Morgan.

March 13—Ensign, Twin Falls.

March 20—Burley, Cassia and Minidoka, at Burley; Liberty, Utah.

March 27—Benson, Franklin and Oneida, at Preston, Gunnison, North Sevier and South Sanpete, at Gunnison.

## CAN YOU BEAT IT?

This challenge we address to the Sunday Schools of Pioneer Stake. A similar challenge we address to the Sunday Schools of every Stake.

This challenge grows out of the 1931 report of attendance at the Union Meetings of Pioneer Stake. The Stake average percentage of attendance at Union Meetings of this stake for 1930 was 74%.

The officers and teachers of the stake with most commendable spirit and determination set about in 1931—not to beat any other stake's record—but to **beat their own record**.

Did they win? (pardon the language of the street) **AND HOW!** The average for 1931 is 82%. Five schools, the 32nd, Cannon, Mexican Branch, 25th and 5th Wards being above the average and all

the other wards menacing the leaders with commendable high averages. The 32nd Ward rang the bell for a perfect score—100%—every month!

Now this is something to get excited about. One would think the Pioneer Stake Sunday Schools are worth looking into and they are.

Herein lurks another challenge to Pioneer Stake workers. Are your Sunday Schools as excellent as your attendance at Union Meeting suggests? They ought to be. The General Board will reserve its opinion until your visitors, who may come from other stakes, have had opportunity to observe and decide.

So Pioneer: Look well to your laurels! And other stakes: Whether you can or can't beat Pioneer's record—Can you beat your own? That is the real test!

#### Appreciates the Instructor

In this individualistic age, when humans are more inclined to criticize and find fault than otherwise, it is refreshing to receive a word of encouragement. Brother H. O. Powell, Superintendent of the 8th Ward, Logan, in acknowledging the receipt of the Book of Mormon chart, won for securing 75% of officers and teachers as subscribers, says:

"We want to thank you for the chart. I am sure it will make the Book of Mormon lessons more interesting. We have the pictures that we received last year for Bible lessons, also the five Bible Maps that you were so helpful in allowing us to receive. We hope it hasn't put you to much more expense as we know equipment of that kind costs lots of money.

"I personally feel that **The Instructor** in itself is worthy of the efforts required. It is a help that teachers cannot very well get along without. All of our teachers have access to it.

"I wish to pledge my efforts that should another year find you unable to offer an additional reward, I will be willing to put forth the same effort to secure as many subscriptions as we have done or may do this year."

## SUBJECTS FOR TWO AND ONE-HALF MINUTE TALKS

For April, 1932

### New Testament

**At the Well of Sychar.** Tell briefly the story from John 4:1 to 42. In this incident what did Jesus make clear about the way Samaritans should be treated? What did He say would make men so they would never thirst again? What did He say about the importance of where to worship?

**The Draught of Fishes.** The fishermen obeyed and cast their nets again after fishing all night without success. What was there about Jesus that caused them to do this? What was the result? What did Jesus say He would have them be? What did He mean?

### Old Testament

**The Importance of Elijah to Mormonism.** Read lesson eleven very carefully and then explain why Elijah is important in our history. What did he restore for the Latter-Day dispensation? When and under what circumstances?

**The Prophet of Social Righteousness.** Tell who he was. See lesson 14. Why did he prophesy to Israel? What conditions today are similar? How can disaster to our civilization be averted?

### Book of Mormon

**What King Benjamin Taught.** Select three subjects upon which King Benjamin sought to teach his people, which are important and applicable to us today. Make clear what King Benjamin said about each and show why it would be wise to heed his advice today. (See lessons 13 and 14).

**The Resurrection.** Alma's explanation of the Resurrection is an excellent example of how the Book of Mormon clarifies Gospel principles. After reading lesson 15 carefully, aim in a few words to make clear the main points about the resurrection as they are treated in that lesson.

## OUR RESPONSIBILITY

"Suppose that I as an individual drink moderately without apparent harm to myself, and with considerable enjoyment; what about my contribution to a social evil? What about my example in the possible ruin of another's life? Paul expressed it long ago when he wrote: 'If meat causeth my brother to stumble, I will eat no flesh for evermore,' which means I will refrain from any practice, however harmless to myself, which may do injury to others. There lies the way of Christian consideration: in the realization that we are members one of another. Perhaps it is not possible for every one, but certainly it will be for those who, as disciples of the Master, try to live lives of forbearance and of loving sacrifice."—Bishop Henry K. Sherrill in *Zion's Herald*.

# SECRETARIES



*A. Hamer Reiser, General Secretary*

## **Insist Upon Signatures**

Monthly and annual reports are not complete without the signatures of members of superintendencies and secretaries. Secretaries should insist upon getting the signatures of the proper member of the superintendency on the monthly report and of all members on the annual report. This gives the superintendency opportunity to study the report and to show the Stake and General Board that they are aware of the condition of their school.

## **Signatures Show Responsibility**

When the superintendency are thus made aware of the condition of their school, an important and definite responsibility arises—to improve it where improvement is shown to be necessary and to maintain high standards where these are reported. Signatures to reports also proclaim to the world that the persons whose signatures are affixed vouch for the accuracy of the contents of the reports.

## **Make Your Signature Integrity and Trustworthiness.**

Since Stake and General Boards under-

stand that the persons signing reports assume responsibility for them in every respect, it becomes important to the persons signing that the report be worthy of their signatures. Everyone who signs a paper has a right to know what that paper contains, to understand it fully and to demand that it tell the whole truth before he signs it.

People who are conscientious about what they sign will succeed in building up a very worthy reputation for their signatures and themselves. If your signature is always associated with accuracy, truthfulness and honor, it will be accepted as trustworthy and reliable. It will become an invaluable asset to you and a power of inestimable worth.

Behind such signatures stand personalities notable for honesty, thoroughness, integrity, accuracy and a host of related virtues based upon worthy and highly useful habits of care and accuracy. Develop such habits now by making your secretarial work of the highest quality in every detail.

Then you will wake up some morning and find yourself wealthy, for "a good name is more to be desired than great riches."

## **DRINKING IS A MARK OF FEAR, NOT OF COURAGE**

"From my own observation of many thousands of people, drinkers and non-drinkers," said the late Dr. Eugene Lyman Fisk, "I am led to regard the basis of drink indulgence as fear—fear of not measuring up to some opportunity, whether of enjoyment or of struggle."

Such a reason is not one for a young person to be proud of. It is a test which any drinker can apply to himself. The chances are he will find that he does really drink from fear, fear of making himself unpopular by refusing to drink. It will be much better for his self-respect if he can apply to himself Dr. Fisk's description of the man unafraid:

"The man who is absolutely brave, who is high in self-confidence, who believes he can measure up well in all his life's tests, would be a stupid dolt to take a drink. A man who is really sound and confident and strong will move into action wherever life's opportunity is calling without the need to blunt his fear faculties with a narcotic."—*Sunday School Times*.



# CHORISTERS AND ORGANISTS



*Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham.*

## TIME BEATING AND CONDUCTING

Certainly no argument is needed to demonstrate that in any group activity leadership is necessary. Yet it would be well for any chorister called to lead the music in Sunday School to ponder and answer this simple query: **Why a Director?** Is the position merely a formality according to tradition, or is it a real necessity? Let him think of such features as unity, inspiration, leadership.

The chorister's qualifications consist of his ability, which should include a conversion to the Gospel of Christ, a conception of Sunday School ideals, and a knowledge at least of the rudiments of music, and his attitude. He should have had some experience in handling groups of people. He should have sufficient time to devote to the requirements of the position, should attend Union meetings of his stake, should attend all local board meetings of his local school, and should understand that preparation is necessary and should be willing to, and should make preparation in accord with the calendar, the lesson material, and conditions of his school.

Time-beating is one of the important things in the art of conducting; it is not the only ability required of the conductor, for a mere time-beater is not a conductor, though a good conductor is usually a good time-beater. But the ability of beating time properly, so that everyone who is dependent upon the conductor for a clear understanding of the measure may not be left in doubt, is a technical requirement that every conductor should master as the foundation of his conducting. It might not be going too far to assert that time-beating is the outward expression of the conductor's conception of rhythm, the most important element in music. Certainly no conductor can express to others his desires in relation to rhythm unless he uses a medium as definite as speech and his choir understands the fundamentals of his art of time-beating, for there is an accepted manner of beating time which in its foundation principles is understood by all educated musicians; and there can be no reason why all choristers should not acquire it, and all singers understand it. True, there are exceptions in which can be found examples of suc-

cessful conductors who have their own systems of beating time, but only the musicians under their direction, those only who have been trained to their idiosyncrasies can understand such conductors' intentions—with others their system is unintelligible.

The baton is the "rod and staff" of the conductor. It is urged that choristers use a baton. It makes for precision, dignity, and is in every way the best procedure. It should be made of light material easily discernible in color and about 15 to 18 inches in length. A thin, willow stick is both more suggestive of lightness and grace, and more easily handled than one of the order of a "club." It should be held lightly in the hand between the thumb and forefinger with the butt or thick end projecting slightly beyond the little finger, as in the illustration below. (Fig. 1.)

The grasp on the baton should be relaxed enough to permit a graceful and free use of the wrist. Fatigue may be avoided by holding the elbow close to the body. The beat should always be graceful. The length of the beat, and the manner of indicating special effects, will be treated in a subsequent lesson. The content of the present discussion is the manner of beating "time," and not interpretation.

The safest assurance of an intelligible beat is a thorough understanding of the elements of time and rhythm. There are many kinds of time, but there are only two kinds of rhythm, namely, duple and triple. Time means the number of beats in a measure, and is always indicated by the figures at the beginning of the selection. Rhythm may or may not be determined simply from the time signature, and deals with the succession of pulses in the measure.

It should be borne in mind that there are two kinds of time, simple and compound. Simple time is that indicated by 2, 3 or 4 as the upper figure in the time-signature; compound, that in which 6, 9, or 12 is the upper figure. The important distinction between simple and compound time is this: **the individual beat in simple time determines the rhythm, while in compound time the rhythm is determined by the pulse.** In simple time there are as many pulses in a measure as there are individual beats; in compound time there

are as many pulses as there are groups of three beats in the measure. This is very important, as one's ability to beat time correctly will depend, in a large part, on his understanding of this difference. For example, in a measure of 3-4 time there are three beats, and there also are three pulses, so that in beating this time three beats must be indicated (except in fast tempo, when it may be more expedient to beat one for each measure); but in 6-8 time, while there are six beats in a measure, it is necessary only to indicate two beats (pulses), except in slow tempo, where it may be more expedient to indicate the individual beat, in which case it is done in such a way as will lay the stress of the pulse upon the first of each group of three beats, as later examples will illustrate.

It is rhythm, not beats, which gives music its character, and the chorister should determine carefully the rhythm which he has to do with, before attempting to beat time. While it will be necessary to make deviations from the stern observance of the primary principles of time-beating, due to fast and slow tempo, and the variations of either, the chorister must perform them in such manner as will convey the meaning that they are deviations, and not make the exception the rule. No matter what additional strokes are necessary the primary beats in the measure should be given with such clearness that there can be no doubt as to where they occur in the conductor's beat.

A table of illustrations is presented on p. 91 in which is shown, as clearly as lines can illustrate, the simplest and most universally accepted way of beating the forms of measure most commonly met with. In referring to them the chorister should face the examples and carry out his stroke as an enlargement of the lines therein indicated. But before examining them it is intended to present a few principles of time beating as laid down by an eminent American authority, Karl W. Gehrken, who says:

"1. The strongest pulse of a measure (the first one) is always marked by a down beat. This principle is merely a specific application of general fact that a downward stroke is stronger than an upward one (c. i., driving a nail.)

"2. The last pulse of a measure is always marked by an up beat, since it is generally the weakest part of the measure.

"3. In three and four-beat measure, the beats are so planned that there is never danger of the hands colliding in conducting vigorous movements that call for the use of the free hand as well as the one holding the baton.

"4. In compound measures the second-

ary accent is marked by a beat almost as strong as that given the primary accent.

"A definite, positive and accepted method of time-beating is recommended as follows: (Note: references by numbers of figures refer to table of cuts on next page.)

1. Simple duple measure:

2 2 2  
2 4 8

Compound duple measure:

6 6 6 6  
2 4 8 16

Two beats to the measure—down (strong); up (weak). See Fig. 2.

When the tempo is very slow and it is desirable to indicate half beats in simple measure or individual beats in compound measure the beat is as indicated in Fig. 3 (simple) and Fig. 4 (compound).

2. Simple triple measure:

3 3 3 3  
2 4 8 16 (not common)

Compound triple measure:

9 9 9  
4 8 16

Three beats to the measure—down (strong); right (weak); up (weak). See Fig. 5. This measure is sometimes beat down, left, up, but the best authority agrees that to the right for the second beat is better than to the left, because in four-beat measure the second beat is always to the left; the third to the right, and there is no possibility of confusing the three-beat and two-beat measure in case the time signature suddenly changes as it often does.

In slow tempo where it is desired to indicate half beats in compound measure, this is done as shown in Fig. 6 (simple—the figures 2, 4, and 6 here indicate simply half beats. Great care should be used to understand that 6-8 time is duple rhythm, and 3-4 time is triple and that the beating of them in slow tempo is entirely different, as a careful examination of the cut will demonstrate) and Figure 7 (compound).

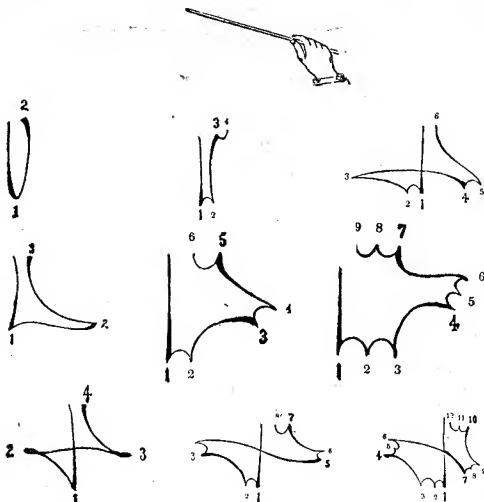
3. Simple quadruple (four-beat) measure:

4 4 4  
2 4 8

Compound quadruple measures:

12 12 12  
4 8 16

Four beats to the measure—down (strongest), left (weak), right (strong), up (weak). See Fig. 8. In slow tempo, where half beats in simple measure and individual beats in compound are to be indicated, see Fig. 9 (simple) and Fig. 10 (compound), and apply explanation given under "simple Fig. 6" above to the figures 2, 4, 6, and 8 in Fig. 9.



Top Figure 1; first row: Figs. 2, 3, 4; center row: Figs. 5, 6, 7; bottom row: Figs. 8, 9, 10; as referred to in the text.

Finally, the uncommon five-pulse measure 5-4 will be encountered so infrequently that no demonstration is given in the cuts. The following two ways of beating it are in common use: 1. Down, right, up, down, up. In this case the fourth beat, down, should be less vigorous than the first, which is the beginning of the measure. 2. Down, left, right, up, up.

The chorister who will perfect himself in time-beating according to the suggestions contained in this lesson will possess a definiteness in conducting that will leave no doubt in the minds of his singers as to his intention. The technique of interpreting with the baton his intention in interpretation, etc., will be treated in the next lesson.

Application and illustrative examples: After a thorough study of the principles discussed in the lesson let the group consider the following songs from "Deseret Song Book," giving attention to the suggestions noted after each song, where these are given, and attempting to direct the song in the correct rhythm. These are some of our songs which are not infrequently misunderstood, and, as a result, sung incorrectly, particularly as concerns rhythm.

45. "In Remembrance Of Thy Suffering" (rhythm usually spoiled by singing too slowly).

85. "Praise God From Whom All Blessings Flow" (seldom directed correctly—note carefully the time, then determine what makes it difficult to beat correctly).

152. "Let Us All Press On" (give attention to the tendency to place the strong accent on the first note, whereas this note is the last beat in the measure. Will beating this correctly make any difference to your usual way of singing the song?).

157. "Nearer, My God, To Thee" (usually incorrect rhythm and too slow—do you agree; how would you correct the fault?).

206. "Let Love Abound" (two signatures, with a change in rhythm—do you agree?).

211. "I'll be a Sunbeam" (usually too slow—why?).

242. "The Joyful Song" (very often spoiled rhythmically—why?).

261. "Our Nation's Glory" (a good example of change in time-signature without changing the rhythm).

277. "Come, Ye Disconsolate."

283. "God Of Our Fathers."

284. "Come Unto Me."

# LIBRARIES



*T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross*

## "A Fortune to Share"

"A Fortune to Share" is the entrancing title of a wonderfully helpful book by Vash Young, a grandson of a brother of President Brigham Young.

The author, now in his prime, was a beaten, discouraged individual a few years ago. He found himself; he conquered his fear. He says in his book "There is no finer sensation in life than that which comes with victory over one's self. It feels good to go fronting into a hard wind, winning against its power; but it feels a thousand times better to go forward to a goal of inward achievement, brushing aside all your old internal enemies as you advance."

The book is full of that philosophy the application of which will help cure what is wrong with the world to-day.

It contains a good lesson for "Word of Wisdom" week for, while Mr. Young is not a member of the Church, and his ideas of the "Kingdom of Heaven" may be er-

roneous, yet he must be unconsciously living under the spell of early "Mormon" teachings as evidenced by the following: "I decided to cut out all habits which seemed to be harmful or even questionable. I listed my habits, and found that liquor, coffee, tea and tobacco all could be dispensed with, so within the space of a single day I cut these things out of my life. That wasn't so easy, either! You who are coffee drinkers know the depression, the anger, the petulance that comes when suddenly you find yourself without this stimulant, and you who use tobacco know the misery that comes when you leave off smoking for a few days. Therefore I had battled these habits with my own will power, but it was always a losing fight. Human will was not strong enough for such a battle. It took reason and understanding to win the day."

Published by Bobbs-Merrill Company, Price \$1.50. On sale at the Deseret Book Company.

*T. Albert Hooper.*

# MISSIONS



*General Board Committee: Bishop David A. Smith, Chairman; Robert L. Judd and Charles J. Ross*

## CLASSES FOR 1932

Whenever the enrollment will justify it classes should be conducted in each department as in the organized stakes. Where but three classes are conducted the following are recommended, subject to such deviation as the Mission President may deem advisable.

**For Children:** Primary Department Course. (See page 112.)

**For Young People:** New Testament Course. (See page 105.)

**For Adults:** Old Testament Course. (See page 100.)

## THE SOUTHERN STATES MISSION

President Charles A. Callis, with his annual Sunday School report for 1931, writes to the General Superintendency as follows:

"You will be pleased to note a substantial increase in the number of Sunday Schools and number of pupils.

"We regard the Sunday School organization as a powerful agency in preventing spiritual illiteracy. The gentle converting spirit that is so marked in the Sunday Schools makes the officers and teachers stronger in the faith and imbues the scholars not only with a knowledge of the Gospel but also with a desire to be useful in the service of the Savior.

"From fifteen to twenty per cent of the Sunday School membership in this mission is non-Mormon.

"Every branch in the mission without exception was preceded by a Sunday School organization. The Sunday Schools have been the nurseries out of which branch organizations have been made. At the present time there are several Sunday Schools where there are no branch or-

ganizations, from which tithing and fast offerings are received. These donations are collected and sent in by the Sunday School Secretary. Only a week ago we organized the Camden, South Carolina Branch from a Sunday School that has been running for more than a year.

"We rejoice in the great work the Sunday School is doing because it is a great aid to the parents in bringing up their children in the fear of the Lord. The instructions of the General Superintendency are spiritually wholesome and inspirational. The **Instructor** is a strong re-inforcement. We are thankful for you brethren."

### A SOUL-INSPIRING CONVERT

Palmyra, New York, has a girl 19 years of age, who, when 10 years old took to her bed with rheumatism. As infantile paralysis was prevalent just at that time, the doctor diagnosed it as such. She was sent to Rochester where they put her in a cast from shoulders to feet. She remained bound up like a mummy for 11 months until her joints all grew solid except those of the arms which she could exercise. Her people had spent all their meager earnings, and as they did not know how to massage her, she has been swinging her body between two crutches ever since. She was smart in school but helpless, and the larger students had been carrying her up and down the stairs for years. Our daughter, Palmyra, took an interest in her, being in the same class, and invited her to our Sunday School. She has been coming ever since. She mastered the lessons. She became a member of our M. I. A. and last spring she was baptized. She has become one of the best posted in the branch, and can lecture on any gospel subject.

The past year we have, at odd times, been working on her knee and ankle joints

and got the hinges to working a little. People of the village (and especially teachers, have noticed the wonderful improvement as she would often shuffle to school without her crutches. The school nurse became interested and we took her to the hospital in Rochester and arranged for the head physician to operate on her hip joint. He felt quite confident but admitted that it was largely an experiment. It was more serious than they anticipated. She was on the operating table for four hours. They took X-Ray moving pictures while she walked to see if there was any muscular or joint movement. They thought they might be able to break or jar the thigh or ball-and-socket joint loose, but found it impossible as it had grown solid. They had to cut off the head or neck of the femur bone and leave the end in the socket, take some of her own flesh with a little animal fat and graft in to form a cushion between the bones.

She was practically pronounced dead a time or two, but the prayers of our little branch saved her. One of our members gave blood for transfusion. Many doctors have studied her case. Her philosophy of life, her optimistic, cheery, sunny disposition "gets them." She is a ray of sunshine to other patients. She gets her Sunday School and M. I. A. lessons and recites them to others. She has become one of the most popular patients they ever had. WHAM Radio Station dedicated a whole program to Pauline and a soloist sang a song specially written for her. Next day she received 57 letters and her room was completely filled with flowers. Everybody seems interested in her and she has so many callers that they have had to break the rules for her.

You Sunday School teachers, who are enjoying health and strength, pray for Pauline Garrison of Palmyra.—W. W. Bean.

### High Resolve

Ruth M. Griffith in "The Challenge"

I'll hold my candle high, and then,  
Perhaps, I'll see the hearts of men  
Above the sordidness of life,  
Beyond misunderstandings, strife.  
Though many deeds that others do  
Seem foolishness, and sinful, too,

Were I to take another's place,  
I could not fill it with such grace;  
And who am I, to criticize  
What I perceive with my dull eyes?  
I'll hold my candle high, and then,  
Perhaps, I'll see the hearts of men.

# TEACHER TRAINING

George R. Hill, Jr., Chairman; James L. Barker and J. Percy Goddard

## GETTING A LESSON READY FOR TEACHING

### The Organization of Material

Here are presented two arrangements of subject matter of the lesson entitled "Choosing the Twelve." The first is the "logical arrangement, the second, the "pedagogical." The purpose of the second is to set out the subject matter as it may be presented to the minds of the pupils.

As preparation for Union Meeting teachers are asked to analyze these two treatments and to set down an outline for the chief characteristics of each scheme. Teachers may go beyond what the following treatment may suggest and include in their analysis what each method or organization should include. In each case set for the purpose and make sure that the factors and characteristics named thereafter support each purpose. Note points of likeness and of contrast.

In the following there are many more thought questions and much more material than can be used in the ordinary Sunday School class period. The teacher should keep in mind his sub-truth and use whatever portion of the material may be needed to establish that, all the while keeping in mind the time limit.

The teacher will always assemble more material than he can use, but will time himself closely so as to assure completing the lesson.

The special assignments should be timed. These will give excellent training in delivering two and one-half minute talks.

### "Logical" Arrangement of Subject Matter

Subject: Choosing the Twelve.

Objective: The Lord will repudiate us even though we are members of His Church, if we do not live consistently. The Lord will honor us in our position, if we honor our membership and priesthood.

Text:

I. Activity of Jesus Aroused Enmity and Opposition and Disclosed the Reasons for the Repudiation of the Jewish Priesthood.

a. Preaching.

b. Miracles.

Cleansing of leper.

Two men possessed by demons and the herd of swine.

Healing the blind men. (See Matthew 8 and 9.)

And the crowds were amazed and said, "Nothing like this was ever seen in Israel." But, the Pharisees said, "It is by the aid of the Prince of the demons that he drives them out."

Jesus went round among all the towns and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing any disease or illness.

But the sight of the crowds of people filled him with pity for them, because they were bewildered and dejected, like sheep that have no shepherd. Then he said to his disciples, 'The harvest is abundant enough, but the reapers are few.' So pray to the owner of the harvest to send reapers to gather it. (Matthew 9:33-38.)

You hypocrites! Isaiah prophesied finely about you when he said:

"This people honor me with their lips,

But their hearts are far away from me.

But their worship of me is all in vain,

For the lessons they teach are but human precepts."

—Matt. 15:7, 8, 9.

When he had entered the Temple, and was teaching, the high priests and the elders of the people came up to him and said,

"What authority have you for doing as you do, and who gave you this authority?"—Matthew 21:23. Jesus performed miracles and taught.

His authority was questioned.

II. Nothing Daunted by the Opposition, Jesus Organized His Disciples for the Work of the Ministry.

a. Whom He chose.

Men of character and inherent strength who had already proved faithful.

None of the officers of the Jewish priesthood.

b. The authority He gave them.

1. From the church established by Moses?

2. The source of His authority.
- c. How they were to preach. (The instructions he gave them.) cf. with priests of the Jewish church. The Jewish priesthood was divided, the Sanhedrin of comparatively recent origin, and the Sadducees and Pharisees more or less under condemnation. Jesus recognized their temporal, but not their spiritual authority. (Men had been placed in the office of the High Priest and had been deposed by the civil authority.)
- III. Conditions (Religious) Were Similar in the Time of Joseph Smith.
- a. The Lord recognized none of the existing churches.
- b. Believers organized for the work of the ministry. Kind of men chosen.
- c. Opposition and enmity aroused. Why?
- d. Authority questioned. Why? Joseph Smith received his authority direct from heaven because what was left of the Primitive Church had been repudiated.
- IV. The Church of the Last Dispensation. Will it Fail?
- V. Success and Failure of Individuals.
- a. Peter.  
Paul.  
Judas.
- b. Joseph Smith.  
Members of first quorum of the Twelve.  
Others.
- VI. Our Responsibility.  
Teacher's Outline including thought questions and indication of means of getting facts before the class.
- "Pedagogical" Arrangement of Subject Matter.**
- Subject: Choosing the Twelve.  
Objective: The Lord will repudiate us even though we are members of His Church, if we do not live consistently. The Lord will honor us in our position, if we honor our membership and priesthood.  
Motivation—(Point of Contact).—Junior police.  
Some thought questions:  
Why do some cities have Junior police?  
How do the Junior police get their authority?
- If boys acting as Junior police to protect the children at the crossing, stopped automobiles just for the fun of it, what do you think would be done about it?
- I. Activity of Jesus Arousing Enmity and Opposition.  
(Same as first outline.)  
Some thought questions:  
What words were used when you were baptized? (Doc. and Cov., Section 20.)  
Who gives authority to baptize?  
How is it given?  
How did the Pharisees and the Sadducees get their authority in the time of the Savior?  
How did the Savior get His?  
Why did they question the authority of the Savior and oppose Him?  
Why did He condemn them?  
How did He set up another Church? Why?  
The kind of men he chose.  
Special assignments:  
How Moses, Aaron, the High Priest, the Sanhedrin, John, Jesus, obtained their authority.  
See Assignments No. 2 and 8, and the end of this article.
- II. Nothing Daunted by the Opposition, Jesus Organized His Disciples For the Work of the Ministry.  
Some thought questions:  
Why did Jesus set up another Church?  
What kind of men did He choose? Why?  
(Motivation) Which requires the greater courage—the work of Peter (or of the Savior) or of a soldier in battle?  
See Special Assignment No. 8.
- III. Religious Conditions Were Similar in the Time of Joseph Smith.  
Some thought questions:  
Did the Church set up by Jesus keep its authority?  
What claims are made? Catholic? Protestant?  
In answer to Joseph Smith's question, what did the Lord say about them? Why?  
What kind of men were chosen as officers of this Church?  
Why was there opposition?  
(Motivation) What did Joseph Smith (and others) require to perform their mission successfully?  
Unselfishness.  
Courage.  
Tact (brains).  
Inspiration (good lives).  
Why was authority questioned (cf. inherited vs. revealed authority).  
See Special Assignments, Nos. 3 and 4.
- IV. Success and Failure of Individuals.  
How did Peter, Paul, Judas,

Joseph Smith.

Members of First Council of Twelve.

Others—meet the tests, and with what results.

See Special Assignments: Nos. 6 and 7.

V. The Church of the Last Dispensation.

Will it fail? What would you think if someone—not the President of the Church—began giving revelations to the world today?

Special Assignments: Daniel 2: 44; Doc. and Cov. 112:30.

VI. Our Responsibility.

(Motivation)

In the basket ball team of ..... College last year, two of the players broke training before the final championship game, and another sulked and did not play his best. When the facts were known, what do you think the coach, the other players, and the students thought about it?

What effect has smoking, etc., on the work we can do in the Church? If the majority in a crowd is smoking, which is the easy thing to do, to smoke or not to smoke? Do you admire weakness or do you admire courage and strength?

If we are loyal to our fathers and mothers, what should we do when offered cigarettes, etc?

What do you think of a boy who plays part of the time and then not his best in a basket ball game?

If in the Church, we are in the game all the time, what do you think will be the result?

What matters most, where we work in the Church or how we work?

What can we do in our class to increase our ability to serve the Church?

(Has the objective been accomplished? Repeat objective—"The Lord will repudiate, etc.)

Assignment

Text: Matthew 10. (See also 8 and 9.)  
Two missionaries were asked to call on

a Catholic priest in Basle. The following was the beginning of their conversation:

Priest: "What are you doing in Basle?"

Missionary: "We are preaching the Gospel of Jesus Christ."

Priest: "How comes it that you are preaching the Gospel of Jesus Christ when we have been preaching it for nearly two thousand years?"

Had you been the missionary, how would you have answered this question? Why?

Was a question anything like this ever asked Jesus or His disciples?

How do you account for the asking of the question?

Had you been Peter (and not afraid) what answer would you have given? Why?

Special Assignments: (Made privately—a surprise element in the recitation.)

1. Read Acts 10, select essential elements to read to class. Why did the Lord send Cornelius to Peter?

2. Read Exodus 3, 10, 19, 26, and articles **High Priest** and **Sanhedrin** in Bible dictionary. What claim did the High Priest and the Sanhedrin have to authority?

3. What were the claims of Roman Catholic Church, Greek Catholic Church, Church of England, to authority in time of Joseph Smith and how? Read articles in Encyclopedia. Read Roberts.

4. What were the claims of Lutheran Church, Presbyterian Church, others you may know. Read articles in Encyclopedia, etc.

5. What has been revealed concerning the apostasy or non-apostasy of the Church in the last days? Daniel 2. Revelation to Joseph Smith.

6. What tests did Sidney Rigdon, William Law, the three witnesses fail to meet?

7. What tests did John Taylor, Wilford Woodruff, George Q. Cannon, Joseph F. Smith meet successfully?

8. Opposition to Jesus: Matthew 23: 20-38.

Next Month: The lessons next month will consist of a summary of principles treated during the last three months.

Union Meeting Assignment.

Sincerity

When a Roman ordered a marble statue, he put into the contract the words *sine cera* ("without cement"); for dishonest Greek sculptors had a trick of filling in the flaws in a statue with cement that looked like marble. From these two words we get our English word "sincere." When we sign a letter "Yours sincerely," we mean "Yours without cement," "without sham." Let us try to make our work sincere, without flaws trickily concealed. "That ye may be sincere," was Paul's prayer for the Philippians.—**The Christian Herald** (London.)



# GOSPEL DOCTRINE

General Board Committee: George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

## LESSONS FOR APRIL

### Concert Recitation for the Month

"And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10:16.

#### First Sunday, April 3, 1932

##### Lesson 11. The Savior's Visit to the Nephites.

The Savior's visit to the Nephites is the outstanding event of **Book of Mormon** history. The Nephites were informed of his coming nearly six hundred years before the time of his arrival, and as the event drew nearer it was heralded in great detail. Still there was widespread unbelief in the land. Eventually he appeared and taught the people in much the same manner as he had taught the Jews. He ordained leaders to act in his name; he instructed the people concerning the plan of salvation and then he departed. The preciseness of his instructions leaves no room for doubt that man must obey if he obtains the blessing. The following topics of discussion are suggested. (See the entire Book of Third Nephi.)

- (a) Foreknowledge of the Savior's Coming.
- (b) Signs Immediately Preceding His Coming.
- (c) The Savior's Appearance.
- (d) The Twelve Chosen.

#### Second Sunday, April 10, 1932

Uniform Lesson Subject: "Temple Marriages." (See outline in Superintendents' Department.)

#### Third Sunday, April 17, 1932

##### Lesson 12. Christ's Appearance to Joseph Smith.

The appearance of the Father and the Son to Joseph Smith is one of the most important events of all human history. It was brought on by the fact that the world had strayed from a proper conception of God and his requirements for salvation. The visit reestablished the truth

of the Fatherhood of God and the brotherhood of man. It resulted in the restoration of the Priesthood and the reestablishment of the Church of Christ. It initiated the dawn of a new day when the Gospel would never again be taken from the Earth. The following topics should assist in the discussion.

- (a) Joseph Smith's First Vision.
- (b) Antecedent Conditions.
- (c) The Father and the Son—Possess Material Bodies.
- (d) Existing Creeds not Acceptable to the Lord.
- (e) Joseph Smith a Modern Paul.

(See Instructor for Dec. 1931, pp. 749-51, for added helps.)

#### Fourth Sunday, April 24, 1932

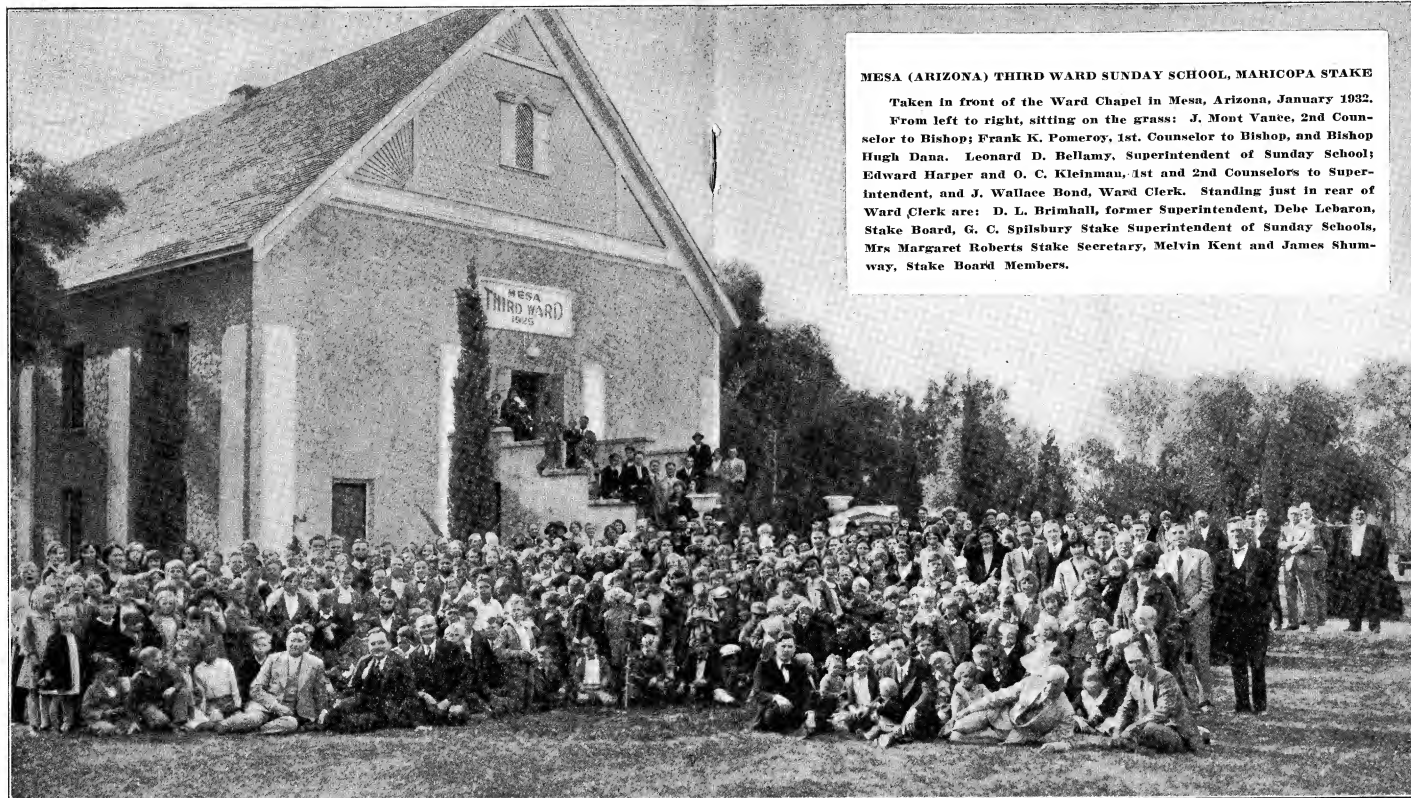
##### Lesson 13. The Book of Mormon.

Since the **Book of Mormon** has been in the hands of the public for more than a hundred years, it is now possible to obtain a distinct perspective of the various attacks that have been made upon it, also the manner in which it has withstood them. The Book itself is revolutionary in nature and therefore it has been confronted with the severest criticism that its opponents could raise. By no means all of this criticism has been prompted by animosity or a desire to persecute; part perhaps has. The Christian people are naturally slow in accepting any announcement that runs counter to long-cherished notions.

Regardless of the criticism to which the **Book of Mormon** has been subjected, it stands more fully established in the minds of the world than ever before. The following topics are suggested for discussion:

1. Disquieting claims of the Book of Mormon.
2. The Spaulding Story.
3. Structure and Content.
4. Archaeological Discoveries.
5. The Book of Mormon is not an Exclusive History of Ancient American Civilization.
6. The Three Witnesses.
7. The Period of Translation.

(Note: See pages 108-11 for additional helps.)



#### MESA (ARIZONA) THIRD WARD SUNDAY SCHOOL, MARICOPA STAKE

Taken in front of the Ward Chapel in Mesa, Arizona, January 1932.  
 From left to right, sitting on the grass: J. Mont Vance, 2nd Counselor to Bishop; Frank K. Pomeroy, 1st. Counselor to Bishop, and Bishop Hugh Dana. Leonard D. Bellamy, Superintendent of Sunday School; Edward Harper and O. C. Kleinman, 1st and 2nd Counselors to Superintendent, and J. Wallace Bond, Ward Clerk. Standing just in rear of Ward Clerk are: D. L. Brimhall, former Superintendent, Debe Lebaron, Stake Board, G. C. Spilsbury Stake Superintendent of Sunday Schools, Mrs. Margaret Roberts Stake Secretary, Melvin Kent and James Shumway, Stake Board Members.

#### Why Was Samson Forbidden to Use Alcohol?

A physician somewhere in Australia, lecturing on physical fitness, recommended alcohol. A clergyman who was present asked him if he believed the Bible, to which he replied, "I do, as strongly as yourself." "Then," questioned the clergyman, "What will you do with the fact that when God would make the strongest man that ever lived—Samson—he commanded not only that the son should be a total abstainer, but the mother also, even before Samson's birth, lest some taint of physical weakness be imparted to his constitution. God discarded alcohol in giving to the world the best example of physical strength on record. What will you do with that fact?" The physician did not answer.

#### Not Good for Tennis

"One glass of beer," says Helen Wills (Mrs. F. Moody) in the *Saturday Evening Post*, "suffices to induce sound sleep upon the tennis court. If the player does wake up for a stroke or two, he finds that his eye is just enough wobbly so that he doesn't hit his strokes cleanly. The precision that tennis demands makes necessary total abstinence—even from beer. Of this the tennisplayer is aware, as well as are competitors in other sports. The person who says one cocktail or one glass of beer doesn't make any difference in one's eye co-ordination and balance is wrong—at least from a tennis point of view."



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# OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

## LESSONS FOR APRIL

Course C—Ages 18, 19 and 20

### Concert Recitation for April

(Malachi 4:5, 6)

"Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

First Sunday, April 3, 1932

#### Lesson 11. Elijah.

Text: Sunday School Lessons, No. 11.

References: I Kings, Chapters 17, 18, 19, 21, and II Kings 1 and 2; "The House of the Lord" (Talmage), pp. 72-122.

Objective: Use incidents from the ministry of Elijah to emphasize the points that prophets under the inspiration of the Lord use. Methods and arguments in keeping with the conditions of thought and the intelligence of those among whom the prophet labors.

Suggestive Lesson Arrangement:

- I. Historical Background for Period of Elijah.
  - a. The Division of the kingdom.
  - b. Ahab's marriage to Jezebel, a Sidonian Princess. The religious and political results of this Alliance.
  - c. Israel's lack of spiritual leadership.
  - d. The little that is known of Elijah.
    1. His sudden comings and goings.
- II. The Importance of Elijah in the Mormon Gospel Scheme. (See Talmage's "The House of the Lord," pp. 72-122; Doc. and Cov. 27:9 and 110:13-16.)

(Note: Before considering Elijah's ministry and especially before taking up his prophecy concerning the drought, read to the class, Moses' prophecy about droughts in general. (See Deuteronomy 11:13-17).)

#### III. Elijah's Ministry.

- a. His prophecy against King Ahab. (See I Kings 17:1-7.)
- b. His experience with the widow. (See I Kings 17:8-24.)

c. The fulfilment of his prophecy about the drought. (See I Kings 18:2.)

d. Elijah and the prophets of Baal. (I Kings 18:17-40.)

e. Elijah a fugitive. (See I Kings 19:1-18.)

f. Problems in connection with Naboth's vineyard. (See I Kings 21.)

g. Stories about Elijah. (See II Kings 1.)

h. Prophecy about Elijah. (See Malachi 4:1-5.)

IV. Elijah's translation. (See II Kings 2:1-16.)

Lesson Enrichment: "The interest in this Elijah history is religious rather than political and fixes attention on the activity of the prophet rather than the King. Its point of view is fundamentally different, but its testimony is not contradictory, but rather supplementary to that of the Ahab history. It reveals the deeper problems and forces in Israel's life. The prominence of miracles and the exaltation of the authority of the prophet far above that of the King reveal the influence of transmission on the lips of the people or of the later prophets. The stories represent traditions, remembrance and interpretation of the real character and work of Elijah. To gain a true conception of the actual course of history, it is therefore necessary to make allowance for this traditional element. At the same time there is a freshness and a wealth of detail in each of the narratives which indicate that they come from a period not far removed from the events which they record. As there is in them no condemnation of the high places of Israel and of the rites connected with them, it would seem that these Elijah stories were committed to writing sometime before the middle of the eighth century; for at that time Amos, Hosea, and Isaiah began to attack these popular institutions. \* \* \*

"On one other important occasion the flashlight of popular tradition reveals the work of Elijah. This time, like Amos and Micah, he figures as the champion of the oppressed, and voices the deep resentment with which the free democratic Israelites viewed the encroachments of unscrupulous absolutism. Jezebel had brought to Ahab's court not only the baal cults but also the prevailing oriental idea of the relation between a King and his

subjects. Ahab himself was an energetic organizer and builder. In extending his palace grounds, he desired to secure the vineyard of a certain Naboth, that he might convert it into a vegetable garden. Naboth, however, refused to part with the land, preferring to maintain his ancestral right of inheritance even in the face of the King's wishes. \* \* Doubtless Ahab's act in yielding to the temptation was quickly known through the land of Israel, for such an act endangered the liberties of all his subjects. It was, therefore, a critical and dramatic moment in Israel's history, when one of his subjects, Elijah, the Tishbite, dared to stand up before Ahab, as the king was about to take possession of the vineyard of Naboth, to denounce the royal culprit and to proclaim in the name of Jehovah the inevitable consequences of this bloody crime.

"The significance of Elijah's work. In later literature and thought, Elijah stands as the classic example of a brave, effective herald of reform. In times of moral and religious degeneracy, later Judaism looked for his return or for the appearance of one who in his spirit would denounce all forms of apostasy and injustice, even though these were entrenched under the shadow of a throne or of a sanctuary. \* \*

"Elijah's great work, however, appears to have been done not as a theologian but as a reformer, who stayed the encroachments of Baalism and championed the rights of the people against the fatal tyranny of their King. He was, therefore, the forerunner of the great social reformers of succeeding generations, who defined religion not merely in terms of belief and ritual but also in terms of justice and mercy. While he himself did not see the popular acceptance of the principles which he proclaimed, Elijah was the great informing spirit of his age, inspiring the activity of his disciple Elisha and preparing the way for the epoch-making prophets of the Assyrian period."—Kent, "The Kings and Prophets of Israel and Judah."

Words spoken by Moroni, the angel, to Joseph Smith the Prophet, while in his father's house at Manchester, New York, on the evening of September 21, 1823. See *History of the Church*, Vol. 1, page 12. Moroni was the last of a long line of historians who had made the record that is now before the world as the Book of Mormon. Compare Malachi 4:5, 6. See also Doctrine and Covenants, section 29: 9 and 110:13-16.

"Behold I will reveal unto you the Priesthood, by the hand of Elijah the

prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." Doctrine and Covenants, Section 2.

Application: Is the worship of Baal as applied to riches, etc., still engaged in?

How may we know from what has been presented in this lesson which God to serve?

What response would be given a man of Elijah's type today who came bearing a message of repentance with the force he did in his day?

Is there need for such a man in the world today? Give your reasons for your answer whether "Yes" or "No."

## Second Sunday, April 10, 1932

### Uniform Lesson

Subject: "The Desirability of Temple marriages." (See Superintendent's Department for outline.)

## Third Sunday, April 17, 1932

### Lesson 12. Elisha.

Text: Sunday School Lessons, No. 12.

References: I Kings 19:9-21; II Kings, Chapters 2 to 13.

Objective: To show that God sustains and gives power over evil to those He chooses to represent Him, when their service is wholehearted and rendered with but one purpose in mind—the glory of God.

### Suggestive Lesson Arrangement:

#### I. The Call and Appointment of Elisha. (See I Kings 19:9-16.)

- Elisha follows Elijah. (See II Kings 2:2-6.)
- The dividing of the waters of the Jordan. (See II Kings 2:8.)
- The translation of Elijah. (See II Kings 2:11-12.)
- Elisha also divides the waters of the Jordan. (See II Kings 13-14.)

#### II. Elisha's Ministry.

- The prophecy and its fulfilment made to King Jehosaphat. (See II Kings 3:11-20.)
- Elisha and the widow's oil. (See II Kings 4:1-7.)
- His miracles. (See II Kings 4:8-44.)
- The story of Naaman. (See II Kings 5:1-19.)
- The story of Gehazi. (See II Kings 5:20-27.)

- f. The anointing of Jehu. (See II Kings 9:1-10.)
- g. Elijah's prophecy fulfilled in the death of Jezebel. (See I Kings 21:23 and II Kings 9:30-37.)
- h. Elisha's death. (See II Kings 13:20.)

Lesson Enrichment: Speaking of Elisha, Josephus says, page 290: "He was a man celebrated for righteousness and in eminent favor with God. He also performed wonderful and surprising works by prophecy, and such as were gloriously preserved in memory by the Hebrews."

Note: In the students' lesson on Elisha and in a previous lesson on Samuel we have given Samuel credit for the organization of the "Company of Prophets,"—called sometimes "Sons of the Prophets"—and by some authorities "School." I Samuel 19:20 and II Kings 4:38 and 5:22 imply that Samuel and Elisha associated with these groups. It is not hard to imagine that there were in the history of Palestine, both good and bad groups. As the prophets became the defenders of the people against despotic kings, every movement of a rebellious nature against government would likely take the shape of these groups of prophets. That there was a real need for the type that Samuel and Elisha associated with there can be no doubt. To teach the way of God has always been part of a prophet's ministry, therefore it would quite consistently follow that groups of disciples would be formed. This is the experience of practically all great teachers of the Orient.

There is difference of opinion in regard to the companies of prophets and in order that we may be familiar with what some authorities say, the following is quoted: "From the description of the prophets (Nebi'im), which is given in this chapter it may be gathered (a) that they were not associated with Samuel; (b) that they were a well-known phenomenon at this period; and (c) that they roamed about the country in bands, carrying musical instruments. The object of these latter (cf. the modern dervish) was to induce that condition of physical excitement and frenzy which was especially characteristic of those religious devotees. While in this condition, at times highly contagious, they indulged in wild and extravagant gestures and uttered loud ecstatic cries. From the lack of control which they exhibited on such occasions and from their disregard for appearances they were easily mistaken for mad men. (See I Samuel 18:10, II Kings 9:11, Hosea 9:7, Jeremiah 29:26.) The absence

of any previous mention of those bands of prophets makes it probable that the movement was of comparatively recent origin, and since the period at which they first became prominent coincides with that of the Philistine domination, it is natural to infer that they were the product of the political conditions of the time, and that their object was primarily a patriotic one, viz. to stir up their countrymen against the foreign invader. But, from the point of view of early Israel, patriotism was practically synonymous with religious devotion, since the presence of foreigners in the land of Israel was not merely a national disgrace but an insult to the God of Israel, which land was thereby defiled. With the cessation of the Philistine domination the immediate object of these prophets was attained, but the movement still continued and gave rise to a definite religious body whose members were known as "sons of the prophets," i. e., members of the prophetic guild. They had permanent settlements in Bethel, Jericho, and Gilgal, and were especially active during the period of Syrian aggression in the reigns of Ahab and Jehoram. Judging by the deprecatory reference in Amos 7:10-13, they had already fallen into disrepute by the middle of the 8th Century B. C. \* \* \* (b) the representation of Samuel as head of the prophets is inconsistent with earlier tradition; \* \* \* This section has unfortunately given rise to two misconceptions which have been widely accepted by commentators in the past. (1) That the community of prophets of Ramah lived in a 'college' or 'school,' (Ewald's explanation of 'Naroth') and (2) that Samuel was the head of the community. There is in reality as little historical foundation for either of these inferences as there is for the theory that the prophets were engaged in literary work." J. F. Stenning in "A New Commentary on Holy Scriptures," pp. 223-229.

"The policy of Ahab and the aggressive proselyting activity of Jezebel on the one hand, with the courageous preaching of Elijah and the more quiet educational work of Elisha on the other, developed in Israel a strong and growing party whose watchword was absolute and uncompromising loyalty to Jehovah. The great prophets, like Elijah, Elisha, and Micahiah, were the national leaders in this movement; but it is evident from the popular Elisha stories that the so-called "sons of the prophets" were especially active at this period, and they were in close touch with the prophetic leaders." Kent, "The Kings and Prophets of Israel and Judah," page 47.

## Fourth Sunday, April 24, 1932

## Lesson 13. The Prophets Proper.

Text: Sunday School Lessons, No. 13.  
Reference: Talmage, "The Articles of Faith," page 248 and note 4 on page 258.

Objective: To direct the students in their study of this important part of the Bible in such a way that they will appreciate the Prophets in their proper historical, religious and political setting.

- I. Review of the office of Prophet from Adam to Moses.
- II. Samuel, the establisher of the office of Prophet as it lasted from his time to the time of Malachi and John.
- III. Samuel and his "Company of Prophets" (1 Samuel 19:20.)
- IV. Elijah and Elisha.
- V. The Prophets Proper.

Lesson Enrichment: In the growth and development of Israel's religion the great periods should be stressed. They are in the main as follows:

Migration of Israel's ancestors from Mesopotamia—sometime before 1500 B. C.

Exodus from Egypt—Sometime before 1200 B. C.

Entrance in Canaan—Forty years after. Setting up of the Kingdom—Saul.

David, Solomon—about 1000 B. C.

Elijah and Elisha—9th Century B. C.

Amos, Hosea, Isaiah, Micah—8th Century B. C.

Babylonian Exile—6th Century B. C.

Restoration Prophets—4th and 5th Centuries B. C.

Daniel—2nd or 3rd Centuries B. C.

John—1st Centuries B. C. and A. D.

The above dates are deliberately given in round numbers. They follow neither the ordinary chronology found in the English Bible nor the dates accepted by modern scholars. They will, though, aid the student in the development of Israel's history and literature. Nothing is gained by being more exact. The Bible chronology is not part of the Bible and need not be defended. It should be used as an aid. Modern scholarship is both constructive and destructive in building up an appreciation of the Bible. To turn our backs on it would be silly—to follow it absolutely would lead to a loss of much of the spirit of the "Old Book." Avoid controversy, especially if knowledge of either side of a question is woefully lacking.

"Into this period, to meet its needs, came prophets of a new kind. The usual understanding of the word "prophet" is

"one who predicts future events." This was perhaps the smallest part of the work of the Hebrew prophets. They did predict the judgment of God upon an evil and unrepentant people. They did promise a radiant future for Israel. They did tell of the coming of a King, a Redeemer, the Messiah. Their work, however, was for the most part concerned with their own time. They were preachers of righteousness, a righteousness which extended through all the walks of life." From the Introduction of Volume 4 of the Book of Life.

"There still remains, however, the most important section of Old Testament literature, viz., the prophet writings. They not only constitute the largest section of Hebrew literature, but their influence was far greater than that of all the other classes combined." Willet, H. L., "The Prophets of Israel."

"Elijah and Elisha were successful in their main object. Foreign worship was rejected: The House of Ahab was exterminated, and the Tyrian god whom Jezebel worshipped was once for all rejected by the high and low in Israel. Jehovah, He is the god henceforth for Israel. But there remains yet the most important question of all. If Jehovah's name is really to be hallowed, Israel must realize Jehovah's will and must offer to Him appropriate worship. It is with this that Amos and the Prophets that followed him were occupied.

"A few words must first be said about the literary collection which we commonly call 'the minor Prophets.' The written remains of Israelite Prophecy are collected into four books. The Books of Ezekiel and Jeremiah are at least predominately the work of the Prophets whose names they bear; the Book of Isaiah is more mixed with oracles of later date. The rest of the Prophets is frankly a collection, arranged under twelve names. Amos lived somewhere about 750 B. C., Malachi after 400 B. C. Very likely the Book of Jonah and parts of Zechariah may be later still. An inferior limit is set by Eccles 49:10, which mentions 'The Twelve Prophets' collectively. The minor Prophets were therefore edited at least a generation before 200 B. C. But in any case the collection covers writings differing in age by at least three centuries and a half. Even if the editor were contemporary with the latest Prophet, he would be separated from Amos and Hosea by an interval equal to that which separates Pope from Chaucer or ourselves from Shakespeare." F. C. Burkitt in "A New Commentary on Holy Scripture," page 421.



# BOOK OF MORMON

*General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings*

Ages 15, 16 and 17.

## Concert Recitation for April

"The Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi, 3:7.)

### First Sunday, April 3, 1932

#### Lesson 11. What Nephi Taught.

Texts: II Nephi, Chapters 29 and 30; Sunday School Lessons, No. 11.

Objective: To teach that we shall be judged from the written word which the Lord has given to us.

To Teachers: Today, have the Standard Works of the Church on your desk. Have the class tell something of the history of each book of the Old Testament, the New Testament, the Book of Mormon, the Pearl of Great Price, the Doctrine and Covenants. After the class has discussed the lesson, talk about the present day situation to show what teachings have been placed in our hands by the Lord, by which we shall be judged. Why does the Lord want the whole world today to have access to all these revealed, written teachings? The class should be brought to understand how we should grow more rapidly, spiritually, than any other people. The big point of the lesson is to show the responsibility upon us to find out by study what is in all these sacred books, and then put forth all our energies to obey the commandments therein. Be prepared to meet the contention that a great deal is given by way of mere advice and not strict commandment. In that case, may we obey, or disobey, just as we please? Will the results be the same? See if you can get this thought implanted that to obey advice, or recommendations from the Lord and His servants is to grow spiritually. It shouldn't be necessary for the Lord to say "must" to Latter-day Saint boys and girls. If we are told that it is dangerous to touch electrical machinery, we should heed that hint as readily as if we are told we must not touch it. This will bring up discussion of prayer, word of wisdom, card playing, sabbath observance, etc., etc. A healthy, stimulating, definite determination to obey the word of the Lord should result in your class today.

### Second Sunday, April 10, 1932

Uniform Lesson. Subject: "Temple Marriages."

(See Superintendent's Department for outline.)

### Third Sunday, April 17, 1932

#### Lesson 12. What Nephi Taught.

Texts: II Nephi, Chapters 32-33; Sunday School Lessons, No. 12.

Objective: To teach that we must enjoy the Spirit of the Holy Ghost in order to understand the things of the Lord.

To Teachers: It will not be profitable to enter into any abstract discussion of who or what the Holy Ghost is. But it is essential for your class to understand that it is the power of God.

Come prepared to recite instances in ancient or modern history to show how men's eyes have been opened, their minds made clear, their tongues loosened, through the Holy Ghost. But when are we in a position to invite that influence to guide us? Let the class tell some of the things we must do in order to enjoy that guidance. Why does that Holy Ghost depart from us? What should be the desire of every Latter-day Saint boy or girl respecting the possession of the Holy Ghost.

What do we mean by "inspired" men? Why should our leaders be inspired? Let the class discuss how this same holy influence can assist, guide and direct us in our daily affairs. Karl G. Maeser once said that a teacher in our Church schools who instructs in mathematics should seek the Spirit of the Lord. Why? If that is true can we be better clerks or accountants, or salesmen, housewives or what not, if we so live as to enjoy the Spirit of the Lord? This discussion should bring out the thought that the Lord is interested in our daily affairs as well as our Sunday worship, and stands ready to bestow upon us that great gift of the Holy Ghost—if and when we deserve it.

### Fourth Sunday, April 24, 1932

#### Lesson 13. What King Benjamin Taught.

Texts: Mosiah Chapters 1-4; Sunday School Lessons, No. 13.

Objective: To teach that we shall be blessed according to our actions, and not our beliefs.

To Teachers: This lesson is full of choice morsels of advice and admonitions. Let the class select the ones that appeal to them, and tell what value they place upon each such quotation. Open for discussion the question of how young people today

have opportunities to exhibit their genuine belief in the commandments of the Lord. Let them cite instances where they are confronted with the necessity to choose between obedience and disobedience.

How can a reading of King Benjamin help us decide what to do when we are asked to do things against the counsel and advice of our leaders? What does your class think of the claim made by some that we are always harping about word

of wisdom, smoking, drinking, card playing and Sunday amusements; should our leaders stop talking and warning us about these things? Are we able to judge the relative importance of these commandments, respecting our daily practices? What should our attitude be toward all the commandments, the large as well as the small? Get the reaction of your class to these suggestions. Are we ever safe in disobeying?

# NEW TESTAMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

## LESSONS FOR APRIL

### Concert Recitation for Month

(John 4:13, 14)

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

First Sunday, April 3, 1932

### Lesson 11. At the Well of Sychar.

Texts: John IV, 1-42; Weed, "A Life of Christ for the Young," Chapter 18.

Objective: A testimony of the divinity of Christ's mission and the Father's approval are obtained by those who worship in spirit and in truth.

Supplementary Materials: Talmage, "Jesus the Christ," Chapter 13; Farrar, "Life of Christ," Chapter 15; Dummelow, "The One Volume Commentary of the Bible," Page 781; Any Bible under the headings "Samaria" and "Samaritans."

#### Suggestive Outline:

- I. At the Well of Sychar.
- II. The Woman of Samaria.  
Attitude of Jews and Samaritans toward each other.
- III. Jesus' request.
  - a. The woman's answer.
  - b. Jesus teaches woman.
  - c. Her testimony and her declaration to her neighbors.

In part the International Bible Dictionary says on page 585: "At the final captivity of Israel by Shalmaneser, we may conclude that the cities of Samaria were not merely partially but wholly depopulated of their inhabitants in B. C. 722, and that they remained in this desolate state until, in the words of 2 Kings



17:24, 'the king of Assyria brought men from Babylon, and from Cuthah, and from Avva, and from Hamah, and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.' Thus the new Samaritans were Assyrians by birth or subjugation. \* \* \* They then desire to be allowed to participate in the rebuilding of the temple at Jerusalem; but on being refused, become open enemies, frustrate the operations of the Jews through the reigns of two Persian kings."

The tolerance of Jesus is shown in His teaching a woman at all. Note the following from Dummelow, page 782: "In His high estimate of womanhood Jesus rose

far above the ideas of His time, and taught lessons which are only now being learned. The contemporary rabbis refused to teach religion to women, and would not even speak to a woman in a public place."

The woman raised the question which had long been the base of contention between the Jews and the Samaritans as to whether the accepted place of worship be Jerusalem or at the Mountain of Gerizim. Impress upon your pupils the significance of Jesus' answer, that the real question is how to worship.

The Samaritans who heard the declaration of the woman believed; and when they had seen and heard Jesus they knew He was the Christ. All who worship Him in "spirit and in truth" may know for themselves that He is the Christ.

Sychar. Dr. Talmage says in his notes in "Jesus the Christ": "The town where dwelt the Samaritan woman with whom Jesus conversed at Jacob's well, is named Sychar in John 4:5; the name occurs nowhere else in the Bible. Attempts have been made to identify the place with Shechem, a city dear to the Jewish heart because of its prominence in connection with the lives of the early patriarchs. It is now generally admitted, however, that Sychar was a small village on the site of the present Askar, which is, says Zenos, 'a village with a spring and some ancient rock-hewn tombs, about five-eighths of a mile north of Jacob's well.'"

### Second Sunday, April 10, 1932

#### Uniform Lesson

Subject: Temple Marriages. (See Superintendents' Department, for outline.)

### Third Sunday, April 17, 1932

#### Lesson 12. "A Prophet is Not Without Honor Save in His Own Country."

Texts: Luke 4:16-30; Matthew 13:54-58; Weed, "A Life of Christ for the Young," Chapter 20.

Objective: Obtaining the advantage of worth-while teaching is often lost to us because we fail to recognize in one of our intimates one who has the knowledge and power to teach us.

Supplementary Materials: Farrar, "Life of Christ," Chapter 16; Talmage, "Jesus the Christ," pp. 177, 327 and 345; Mark 6:1-6; Dummelow, pp. 745 and 746; Luke 4:31-41.

#### Suggestive Outline:

- I. Jesus Visits Nazareth.
  - a. Attends services in Synagogue.
  - b. Reads Scripture.
  - c. Declares that He fulfils the Scriptures which He has read.
- II. Townspeople Refuse to Accept Him.
  - a. Drive Him from Synagogue.

b. Attempt to destroy Him.

III. Jesus Travels about Teaching and Healing the Sick.

IV. Again visits Nazareth.

Rejected and driven out for the second time.

If the teachers will consult Dummelow's "One Volume Bible Commentary," they will find much material that will help to make a most interesting lesson of this. One comment on the scripture is expressive: "When living at Nazareth, Jesus had been accustomed to read the lessons as an ordinary member of the congregation. Even boys under age were allowed to do this. The Law and the Prophets, but not the Hagiographa, were read standing. The rabbis said: 'They do not read the law otherwise than standing up. Nay, it is unlawful for him that readeth to lean upon anything.' 'A man may read out of the book of Esther either standing or sitting, but not so out of the Law.' Jesus having stood to read, sat to expound. As He read in Hebrew, the Methurgeman, or Interpreter, translated into the vernacular Aramaic."

Farrar, in his "Life of Christ," says on page 177, "But He was aware of another feeling in their minds; a demand upon Him for some stupendous vindication of His claims; a jealousy that He should have performed miracles at Cana, and given an impression of His power at Capernaum, to say nothing of what he had done and taught at Jerusalem—and yet that He should have vouchsafed no special mark of His favor among them. He knew that the taunting and sceptical proverb, 'Physician, heal thyself,' was in their hearts, and all but on their lips. But to show them most clearly that He was something more than they—that He was no mere Nazarene like any other who might have lived among them for thirty years, and that He belonged not to them but to the world—He reminds them that miracles are not to be limited by geographical relationships; that Elijah had only saved the Phoenician widow of Sarepta, and Elisha only healed the hostile leper of Syria."

Teachers can recall many incidents that have come under their observation of capable men and women who have been handicapped because their intimate friends, and associates have failed to recognize in them any real talent.

Many young men and women have left their home towns because their real worth has been recognized by other communities at a distance.

In this lesson, make it clear that in all of His teachings, Christ has emphasized the fact that miracles are performed and blessings given as a result of need and faith, and not to satisfy any idle curiosity.

## Fourth Sunday, April 24, 1932

## Lesson 13. The Draught of Fishes.

Texts: Luke 5:1-11; Mark 1:16-20; Weed, "A Life of Christ for the Young," Chapter 22.

Objective: The real spirit of a true follower of Christ comes through obedience to His call.

Supplementary Materials: Farrar, "Life of Christ," Chapter 17; Talmage, "Jesus the Christ," pages 197 and 202; Dummelow, pages 746 and 747; Any Bible Dictionary under the heading, "Galilee;" Dalby, "Rambles in Scripture Lands;" Kent, "Life and Teachings of Jesus," page 79.

## Suggestive Outline:

- I. At the Sea of Galilee.
  - a. Various names of sea.
  - b. Its description.
- II. Failure of Peter and His Brother to Catch Fish.
- III. Christ's Instruction to Them. Results.
- IV. The Call "Come Ye After Me."

Any good Bible dictionary or Bible atlas will furnish the teacher a good description of the Sea of Galilee, as will also a little booklet by Oliver C. Dalby, entitled "Rambles in Scripture Lands." (This valuable booklet can be had at the Deseret Book Company at Salt Lake City for fifty cents postpaid.)

Farrar, in his "Life of Christ," says, "As Jesus spoke, the multitude—some in

their desire to catch every syllable that fell from the lips of Him who spake as never man spake, and some in their longing to touch him, and so be healed of whatever plagues they had—thronged upon Him closer and closer, impeding His movements with dangerous and unseemly pressure. He therefore beckoned to Simon to get into his boat and push it ashore, so that He might step on board of it, and teach the people from thence. Seated in this pleasant pulpit, safe from the inconvenient contact with the multitude, He taught them from the little boat as it rocked on the blue ripples, sparkling in the morning sun."

Explain to your class something about fishing with nets. Most of the fishing we know is with hooks, but with nets the fish are not hooked and injured. This will help them to understand the calling of the apostles to be "fishers of men."

Teachers, recall that Joseph and Mary yielded obedience to those under whose government they lived; Jesus yielded obedience to Joseph and Mary and also to the requirements of God when He was baptized of John. Now, in this lesson, Peter is obedient to the Master and the remarkable draught of fishes was the result. To Jesus' "Follow me," the four men yielded obedience, and all through life our joy and success depend upon yielding obedience in accordance with these wonderful examples.



L. D. S. SUNDAY SCHOOL, PARADISE WARD, HYRUM STAKE

Bishopric: Orville L. Lee, Ellery M. Bickmore and James N. Norman; Ward Clerk, John P. James; Superintendency: Ernest S. Obray, Douglas S. Price and Fred S. Summers; Secretary, Louisa Miles.

# CHURCH HISTORY

*General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman*

## LESSONS FOR APRIL

Ages 10 and 11

### Memory Exercise for April

It has been decided to adopt "The Articles of Faith" to be memorized during 1932 by pupils of the Church History Department. In order that all of the articles may be learned it is suggested that Nos. 1 and 2 be taken for April. Teachers should see to it that pupils understand all words encountered and that all ideas are perfectly clear. The "Articles of Faith" will be found on the inside cover of the quarterlies.

First Sunday, April 3, 1932

### Lesson 12. Four Years of Preparation.

Text: Sunday School Lessons, Leaflet No. 12.

Supplementary References: "Essentials in Church History," Smith, pp. 55-59; Roberts' "Comprehensive History of the Church;" "A New Witness for God," Roberts, pp. 78-90; "History of Joseph Smith" by Lucy Smith, Ch. 19. Those wishing an extended report by Oliver Cowdery should read "Era," Vol. 2, pp. 653-658, 629-734, 807-814. "The History of the Prophet" by his mother, Lucy, is also published in the "Era," Vol. 5. See "Relief Society Magazine" for March, 1930, "Outstanding Incidents in Joseph Smith's Life," by Carter E. Grant. This piece is especially interesting, since it deals with the Prophet's marriage, etc.; see any Church History for this period.

Objective: To show that before the sacred treasures in the hill, containing the Gospel of Jesus Christ, could be delivered to Joseph, he must have four years of diligent preparation.

#### Organization of Material:

- I. Joseph is introduced to the force working against him. See Lucifer and his associates. (See Oliver Cowdery's report, "Era" or "New Witness for God.")
- II. Joseph receives the 6th, 7th, 8th and 9th visits.
  - a. The 6th visit at eighteen years of age.

- b. The seventh visit at nineteen.
  1. Joseph now leaves for Pennsylvania.
  2. Meets his future wife.
  3. She is a worthy helpmeet.
- c. The eighth visit at the age of 20.
  1. Works with parents during summer (1826).
  2. Goes 105 miles to Harmony, Penn., to get married.
  3. Waits until three weeks after he is 21.
  4. Marries in January, 1827.
  5. Brings wife home.
  6. Special visit to Moroni.

### III. Joseph is now ready for the sacred treasures.

Note: Give other instances where-in people have been prepared: Enoch, Joseph in Egypt, Moses, Samuel, David, George Washington, President Heber J. Grant, etc.

Lesson Enrichment: The mother, Lucy, tells us in her history: "Not long subsequent to his (Joseph's marriage and) return, my husband had occasion to send him to Manchester on business. As he set off early in the day, we expected him home, at most, by six o'clock in the evening, but when six o'clock came he did not arrive. We always had a peculiar anxiety about him whenever he was absent, for it seemed as though something was always taking place to jeopardise his life. But to return. He did not get home until the night was far spent. On coming in he threw himself into a chair, apparently much exhausted. My husband did not observe his appearance, and immediately exclaimed, 'Joseph, why are you so late, has anything happened to you? We have been much distressed about you these three hours.' As Joseph made no answer, he continued his interrogations, until, finally, I said, 'Now, father, let him rest a moment—don't trouble him now—you see he is home safe, and he is very tired, so pray wait a little.'

"The fact was I had learned to be a little cautious about matters with regard to Joseph, for I was accustomed to see him look as he did on that occasion, and I could not easily mistake the cause thereof.

"Presently he smiled as he said in a calm tone, 'I have taken the severest

chastisement that I have ever had in my life." My husband supposing it was from some of the neighbors, was quite angry, and observed, "I would like to know what business anybody has to find fault with you!"

"Stop, father, stop," said Joseph, "It was the angel of the Lord: as I passed by the Hill Cumorah, where the plates are, the angel met me, and said that I had not been engaged enough in the work of the Lord; that the time had come for the record to be brought forth; and that I must be up and doing, and set myself about the things which God had commanded me to do. But, father, give yourself no uneasiness concerning the reprimand which I have received, for I now know the course that I am to pursue, so all will be well."

We should remember that this event happened after Joseph was married and was living in part of the Smith home, possibly a month or so before his 9th official visit. Moroni's concern seemed to be as to whether Joseph was going to qualify or not.

Application: Since each of us has a calling "cut out for us," but for which we must continually labor, are we grasping every opportunity, making ourselves ready for the "Precious Records?" How does coming to Sunday School aid your standing?

## Second Sunday, April 10, 1932

### Lesson 13. Joseph Receives the Plates.

Text: Sunday School Lessons, Leaflet No. 13.

Supplementary References: "Essentials in Church History," Smith, pp. 60-61; Roberts' "Comprehensive History of the Church;" "Heart of Mormonism," Evans, Ch. Eleven; "History of Joseph Smith," by his mother, Ch. 23-24. Any Church History.

Objective: To show that when man does his full part, the Lord comes to his aid, fulfilling the promises of scripture.

Organization of Material:

- I. Joseph Makes Ready for the Ninth Visit with Moroni.
  - a. The chest with a lock and key.
  - b. The mother informed.
- II. Emma Accompanies Joseph.
  - a. The borrowed rig.
  - b. Almost three miles to the hill.
  - c. The midnight ride.
- III. The Worries of the Mother.
  - a. She had already waited seven years from the first vision.
  - b. She was none too sure that Moroni

would let Joseph have the plates at this time.

c. Spends night in prayer and supplication for her son's success.

IV. Moroni's Parting Words to Joseph. Joseph's faithfulness and diligence would insure divine aid.

V. Hiding the plates in a tree.

VI. The value of the Urim and Thummim.

VII. The Plates Brought Home.

Guarded in a chest.

Lesson Enrichment: The last words of Moroni as he handed Joseph the plates, "Now you have the record in your own hands, and you are but a man, therefore you will have to be watchful and faithful to your trust, or you will be overpowered by wicked men, for they will lay every plan and scheme that it is possible to get it away from you, and if you do not take heed continually they will succeed. While it was in my hands, I could keep it, and no man had power to take it away; but now I give it to you. Beware, and look well to your ways, and you shall have power to retain it, until the time for it to be translated." (Statement from the Mother's story.)

After reaching home with the plates from where they were secreted for several days in the hollow tree, the mother says that Joseph took the chest when it arrived from Hyrum's and "locked up the records, then threw himself upon the bed, and after resting a little, so that he could converse freely, (for he had completely exhausted his strength while running with the plates through the woods), he arose and went into the kitchen, where he related his recent adventure to his father, Mr. Knight, and Mr. Staal, besides many others, who by this time collected, with a view of hearing something in regard to the strange circumstance which had taken place. He showed them his thumb, saying, 'I must stop talking, father, and get you to put my thumb in place, for it is very painful.' I will here mention that my husband, Mr. Knight, and Mr. Staal went in pursuit of those villains who had attempted Joseph's life, but were not able to find them."

Application: Divine aid will be given us to the extent of our needs as it was afforded Joseph, if we prove true and faithful to our daily callings in the Church. Name some of them?

## Third Sunday, April 17, 1932

### Lesson 14. Days of Translation.

Text: Sunday School Lessons, Leaflet No. 14.

Supplementary References: "Essentials in Church History, pp. 60-66; Roberts' "A Comprehensive History of the Church;" "Heart of Mormonism," Evans, Ch. 11; Get the mother's story if possible in her History of Joseph. Also see any Church History for this period.

Objective: To show that man's ways are not God's ways.

#### Organization of Material:

- I. Joseph put at his wits end to guard the plates.
  - a. Hidden in a chest.
  - b. Under the hearth.
  - c. In the cooper shop.
  - d. Early signs of mobs.
- II. Joseph's Father-in-law inspired to help.
  - a. Sends 105 miles for Joseph.
  - b. Makes it possible for him to get a house.
  - c. How Joseph moves the plates.
- III. Martin Harris gives aid.
  - a. Makes gift of \$50.
  - b. Travels to Harmony.
- IV. Martin loses 400 years of history.
  - a. The three requests.
  - b. Martin's disobedience.

Lesson Enrichment: If it is possible in your neighborhood to find the "History of the Prophet Joseph" by his Mother, do so. You will be paid many times over for your effort. It can also be found in the "Era," Vol. V. No Church History department, Stake or Ward, can be called complete without this wonderful record.

The mother says: "After bringing home the Plates, Joseph commenced working with his father and brothers on the farm, in order to be as near as possible to the treasure which was confided to his care. Soon after this, he came in from his work, one afternoon, and after remaining a short time, he put on his great coat, and left the house. I was engaged at the time in an upper room in preparing some oil-cloths for painting. When, he returned he requested me to come down stairs. I told him that I could not leave my work just then, yet, upon his urgent request, I finally concluded to go down and see what he wanted, upon which he handed me the breast-plate spoken of in his history.

"It was wrapped in a thin muslin handkerchief, so thin that I could feel its proportions without any difficulty. It was concave on one side and convex on the other, and extended from the neck downward, as far as the center of the stomach of a man of extraordinary size. It had four straps of the same material, for the purpose of fastening it to the breast, two of which ran back to go over the shoulders,

and the other two were designed to fasten to the hips. They were just the width of two of my fingers, (for I measured them), and they had holes in the end of them, to be convenient in fastening. After I had examined it, Joseph placed it in the chest with the Urim and Thummim."

In the Historical Record, page 238, is found some interesting material regarding these trying days. It tells of Alva Beman, a well-to-do farmer who lived near the Smith home and was well acquainted with Joseph, knowing him before the Hidden treasures were found, "and on one occasion he assisted the young Prophet in hiding the plates from the mob, who were trying to get them in their possession. Mr. Beman was permitted to handle the plates, wrapped in a thin cloth covering, but did not see them." This Alva Beman continued faithful in the Church and was the father of Louisa Beman, the Prophet's first plural wife, the ceremony being performed at Nauvoo, fourteen years later, 1841. Had Brother Beman entertained the least idea that the Prophet and the plates were not genuine he would not have followed the Church to Kirtland, to Missouri, and back to Nauvoo. Apostle Erastus Snow also married one of Brother Beman's daughters. Apostle Snow received some special endowment blessing under the hands of his father-in-law, President Alva Beman. His statements regarding the mobs and manner of hiding the plates are very valuable.

Application: Name a number of ways in which we can be as true to our callings as Joseph was to his.

Fourth Sunday, April 24, 1932

#### Lesson 15. Days of Translation (Continued).

Text: Sunday School Lessons, Leaflet No. 15.

Supplementary References: "Essentials in Church History," Smith, pp. 166, 170; Roberts' "A Comprehensive History of the Church;" "One Hundred Years of Mormonism," Evans, '58-63; See the Mother's story of these days in her history of the Prophet, or see any Church History. See "A New Witness For God," Roberts, Vol. II, pp. 90-146.

Objective: Those who persistently struggle forward, doing God's commands, even though grave mistakes are made, will eventually accomplish their missions successfully.

#### Organization of Material:

- I. The Sacred treasures returned to Joseph.
  - Revelation given to translate Small Plates.

- II. The Mother's statement.  
She was happy that Joseph had again received the plates.
- III. God Speaks Through Urim and Thummim to Joseph's father.
- IV. The Urim and Thummim and Seer Stone used for Revelations as well as for translating.
- V. Oliver Cowdery comes to aid.
  - a. A school teacher.
  - b. Writes most of the Book of Mormon.
- VI. Aaronic Priesthood given.  
John the Baptist teaches baptism.
- VII. The Higher Priesthood Given.  
Peter, James and John.

Lesson Enrichment: Oliver Cowdery says regarding the days of translation, "These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterrupted to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, "Interpreters," the history or record called the Book of Mormon."

Oliver Cowdery says regarding the coming of John the Baptist, "The Lord who is rich in mercy and ever willing to answer the constant prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! What wonder! What amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon un-

certainty, as a general mass, our eyes beheld—our ears heard. And in the blaze of day; yes, more—above the glitter of the May sunbeams which then shed their brilliancy over the face of nature! And his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High. And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who could not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood! I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or to comprehend the wisdom which was contained in each sentence as it was delivered by the power of the Holy Spirit!" Oliver then continues his comment of praise, telling of the giving of the Priesthood and the instructions regarding baptism. It is little wonder that they hurried into the river to fulfil the command of this holy messenger, Joseph baptizing Oliver, and Oliver baptizing Joseph.

Application: It says in the scripture that we should knock and receive. How did Joseph and Oliver fulfill this command? How can we use it in our lives?

## France's Notable Abstainers

Occasionally some one attempts to prove that alcohol is an aid to civilization by asserting that only the alcohol-using countries have attained front rank among the nations. This assertion, which lacks the evidence to make it an argument, receives something of a setback from reports that have lately appeared in the press concerning the habits of some of the men who have come to occupy foremost places in France. These reported abstainers include the great statesmen, the late Georges Clemenceau, Raymond Poincare, Edouard Herriot; the great military leaders, the late Marshal Joffre, General Gallieni, organizer of the famous "taxicab army" in 1914; and the new President of the Republic, M. Paul Doumer. M. Briand, Minister of Foreign Affairs, is reported to have explained his abstinence to a newspaper correspondent by saying: "It is the only way in which a statesman can fulfill his obligations." Leon Blum, the leader in the Chamber of Deputies, represents a strong wine growing district, yet drinks no wine.—*Sunday School Times*.



# P R I M A R Y

*General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giaque*

## LESSONS FOR APRIL

First Sunday, April 3, 1932

### A Picture Lesson

Let the first picture which is shown during this period be one of the "Resurrection of Jesus." (In the Instructor for February, 1930, page 133, you will find a full page picture called, "At the Tomb," by Bouguereau. "He is Risen," by Hofman, is exceptionally good. It is found in Bible and Church History Stories, page 152. It may also be purchased at the Primary Association Office, 39 Bishop's Building for ten cents a dozen.) Take time to let the children tell in detail the story of Christ's love for us and how He taught us that we will awaken some day.

Then show the pictures of "Abraham Leaving Home," and "Lot's Choice." Let the children tell how Abraham worshiped God with all his heart, and how God blessed him. Show Hagar and Ishmael and also one of the story of Rebekah by the well.

Be sure to sing an Easter Song and at least one verse of "Did You Think to Pray," as well as the songs suggested for the month.

If there is time the following story may be told in simple language to the children:

In September, 1872, Bishop William G. Young was riding down Silver Creek Canyon, on his way to Weber river, when he became sunstruck, and fell back in his wagon, insensible. His horses, as if guided by an invisible hand, kept steadily on, and finally turned into a farmer's barnyard. The farmer, who was at work in the yard, thinking some team had strayed away, went up to catch them, when he discovered the bishop (a stranger to him) in the wagon. He thought at first that the stranger was intoxicated, and so hitched the team, thinking to let him sleep it off. But upon closer examination, failing to detect the fumes of liquor, he concluded the man was sick, and calling assistance, took him into the shade of a haystack, and cared for him. Still the bishop remained unconscious, and the sun went down, and night came on.

Forty miles away the bishop's good wife at home had called her little seven-

year-old child to her knee, to say the usual prayer before retiring. As the little child finished, the mother observed a far-off look in his eyes, and then came the strange and unusual request: "Mother, may I pray, in my own words, for Pa? He's sick. 'Yes, my child,' said the mother wondering. 'Oh Lord, heal up Pa, that he may live and not die, and come home,' was the faltering prayer; and in that same moment the bishop, in that far-off farmer's yard, arose and spoke; and in a few moments was himself praising God for the succor that he did not know had been invoked by his own dear child.—Women of Mormondom.

Second Sunday, April 10, 1932

### Lesson 11. A Sacred Promise.

Texts: Genesis 28 to 33; Sunday School Lessons, Leaflet No. 11.

Objective: He lives anew who pays his tithes and worships God as the true and living God. (The greatest happiness comes to those who pay their tithing and pray to God, the Father.)

Memory Gem: Jacob said, "And of all that thou shalt give unto me I will surely give one-tenth unto thee."

Song: "The Little Tenth," Kindergarten and Primary Songs, Thomassen.

Pictures: "Jacob's Dream," Bible and Church History Stories, page 65; "Jacob's Ladder," Bible Primer, Old Testament, page 30.

#### Organization of Material:

- I. Jacob Departs on a Journey.
  1. Jacob, a son of Isaac and Rebekah. A twin brother to Esau.
  2. He goes to seek a helpmate.
- II. He Dreams a Beautiful Dream.
  1. As he sleeps on mother earth.
  2. Of a ladder that reached to heaven.
  3. Of the voice of God speaking to him.
- III. He Expresses His Devotion to God.
  1. Accepts the Lord as the true and living God.
  2. Builds an altar as a place of worship to Him.
  3. Covenants to pay tithing.

Lesson Enrichment: The following incident given preceding the lesson story may help the children to connect the principle involved in this lesson with their

every day lives. Not very far away in a red brick house, there lives a little girl whose name I am not going to tell you. To help us tell our story we will call her May, but remember that is not her real name. May lives with her mother, her father and her brothers and sisters. Morning time is a very busy time in this red brick house because the children are getting ready for school, the father is leaving for work and the mother is bustling around getting the breakfast. Then, too, the littlest children need help to get washed and dressed. One thing happens every day which helps very much. This is what it is. May comes into the kitchen washed and dressed and starts to set the table. May has just turned eight years old. She was baptized only last Saturday, so she feels that she is quite a lady. When mother sees the table cloth spread nicely on the table, the knives, forks and spoons laid in their places, and the milk poured without spilling a single drop, she smiles with a new light in her eyes. She knows now that breakfast will be ready on time. When the family commences to tell mother how good the eggs and toast are, she says, "Don't give me all the compliments, May deserves half of the praise. She sets the table every morning, without fail. That gives me a chance to carefully watch the eggs and toast. I can always 'count on' May."

In our Bible story for today, we have a young man who promised the Lord that He could always "count on" him. I wonder what he was going to do so our Father would know absolutely that He could "count on" him?

Note: It was customary in ancient days for people to use oil with their bread much the same as we use butter. Jacob used the oil which he carried for food, with which to consecrate the altar or place to worship.

Application: After the story has been told hand one child a purse containing ten pennies and ten dimes. Ask him to stand where all the children can see him. Tell him that in this purse there are as many pieces of silver as Jacob would have earned in a week perhaps. (These pieces of silver are not the same long bars of silver that Jacob used but they are silver so we can easily substitute them for those he used.). Ask the child to lay the pieces of silver one by one in a row on the table. Then let another child come to count them. Suggest that a third child come forward, takes enough of Jacob's silver money to pay his tithing and gives it to the teacher. Have another child come and put all of the money left on the table back into the purse. Then call a fifth

child to come to the front and take the purse. This time the class is going to pretend that the copper money in the purse belongs to the fifth child. Suggest that he lays on the table all of the copper pieces in the purse. Let the child call another child to come forward to count the pennies. Then he will call still another child to come and show him how much of this copper money the owner will pay for tithing.

Find out also from the children when and how they worship God today.

### Third Sunday, April 17, 1932

#### Lesson 12. Joseph Sold as a Slave.

Texts: Genesis 37; Sunday School Lessons, Leaflet No. 12.

Objective: The Lord blesses His righteous children and guides their destiny.

Memory Gem: "The eyes of the Lord are over the righteous."

Song: "Remember God Is Watching You," Kindergarten and Primary Songs, Thomassen.

Pictures: "Joseph Telling His Dreams," and "Joseph Sold by His Brethren," New Set of Colored Pictures Nos. 37 and 38; "Selling of Joseph," by Schopin, in Bible and Church History Stories, page 71; "The Despair of Jacob," by the same artist in the same book, page 73; Joseph's Coat of Many Colors," and Joseph Sold into Egypt," Bible Primer, Old Testament, pages 34, 37.

#### Organization of Material:

- I. Joseph, Beloved by His Father.
  1. A son of Jacob and Rachel.
  2. Was given a coat of many colors.
  3. His brothers, jealous of him.
    - a. They spoke unkindly to him.
    - b. Their lives not as righteous as was Joseph's.
- II. Joseph, A Dreamer of Strange Dreams.
  1. He was serious and studious by nature.
  2. He dreams of the grain sheaves.
  3. Dreams also of the sun, moon and stars.
  4. His dreams worry his brothers.
- III. His Brothers Conspire Against Him.
  1. They care for their sheep at a distance from home.
  2. Joseph goes to them on an errand.
    - a. To take fresh supplies.
    - b. To bring their father's greetings.
  3. They mock him as he salutes them.
  4. Plan to kill him.
  5. Finally sold for twenty pieces of silver.
  6. Jacob's great grief.

**Lesson Enrichment:** Talk with the children a moment or two about their dreams. Let someone tell the nicest dream he has had. What is generally the matter when little people dream bad dreams. In our story today we talk about a young boy whose dreams gave him trouble afterwards. This young man believed that his dreams came to him to tell him something so he told them to his family. Perhaps his dreams did give him a message. Let us hear the story. Then we can tell.

**Illustrations—Application:** The teacher will take to class a group of pictures which have been used by this class at one time or another. Include in this group of pictures, "Hagar and Ishmael," "Abram Leaving Home," "Noah and the Ark," "Eliezer Meets Rebekah at the Well," and any others which suggest in their stories that God blesses those who are righteous. Choose a child to come to the front of the class and find a picture which in its story tell this truth. After two or three children have chosen pictures and told how their stories prove our lesson truth for the day, let other children tell what things they consider are righteous acts for children to do today. Perhaps they will think to suggest that a righteous child tells the truth, he "plays fair," he is kind, speaks gently, uses only his own playthings unless he asks permission for the use of others, he remembers to pray to God, etc., etc.

#### Fourth Sunday, April 24, 1932

#### Lesson 13. Joseph Becomes a Prisoner.

**Texts:** Genesis 39 and 40; Sunday School Lessons, Leaflet No. 13.

**Objective:** The Lord blesses His righteous children and guides their destiny.

**Memory Gem:** "The eyes of the Lord are over the righteous."

**Song:** "Dare To Do Right," Primary Song Book.

**Picture:** "Joseph in Prison," New Set of Colored Pictures, No. 39.

#### Organization of Material:

##### I. Joseph Sold to Potiphar.

1. He becomes caretaker over all of his possessions.
2. The Lord was with him.
3. Joseph served faithfully.
4. Potiphar's house blessed because of Joseph.

##### II. Punished Because of False Accusations.

1. Sent to prison sorrowing.
2. He wins favor there.

##### III. He interprets Dreams.

1. By the power of God.

#### 2. Pleads for remembrance before the king.

**Lesson Enrichment:** Talk with the children about the many things they have seen which show that spring is here. (They will mention the waking up of the flowers, the trees, the grasses, the return of the birds and insects, etc.) One day a little boy took a milk bottle and put a bug inside of it. What do you suppose he was going to do with it? After he had looked at it awhile, he caught another bug and put it in the bottle. Then he caught more and more. When his big brother, who was a Boy Scout, saw what he was doing he said, "Well, Ben, I see you have made a prison here," "A prison!" said the little brother, "No, I haven't, I was just watching the bugs." "But they are unhappy, they can't get out, they have nothing to eat, and no fresh air to breathe. If you keep them there, they will all die." The little brother thought about it awhile. "Poor things," he said, "I'm sure I wouldn't want to be taken away from my home and shut up like that." In another moment he had laid the bottle gently on its side on the ground and the bugs were crawling out to their homes and to freedom.

The earnest young boy Joseph whom we talked about last time was put in prison too. He did no wrong to anyone. Day by day he worked sincerely but he was put in prison just the same. Let us find out all about it.

**Application:** Suggest that the children tell you some of the right things which they know of that are easy to do. Then let them name some of the right things that are difficult for boys and girls to do. See if they can suggest how boys and girls may always do the right things even if they are difficult. When Joseph was put in charge of the prison, it might have been easy for him to be unkind to the prisoners or even for him to have gotten out of jail. But what was he strong enough to do? Why do you suppose he acted as he did?

Let all of the children sing one or two verses of the song, "Dare to do Right." Primary Song Book, No. 67.

"Dare to do right! dare to be true—  
You have a work that no other can do;  
Do it so bravely, so kindly, so well,  
Angels will hasten a story to tell.

"Dare, dare, dare to do right,  
Dare, dare, dare to be true,  
Dare to be true, dare to be true."

# KINDERGARTEN



**General Board Committee:** *George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox Felt*

## LESSONS FOR APRIL

First Sunday, April 3, 1932

### Lesson 19. Jesus Awakens a Little Girl.

Texts: Matt. IX:18, 19, 23-26; Mark I:21-24, 35-43; Luke VIII: 41, 42, 49-56.

Objective: All who live and believe in Christ have joy in the thought of Life after death."

Picture: "Jairus' Daughter," No. 35, New Set of Colored Kindergarten Pictures.

#### Organization of Material:

- I. Jairus Seeks Jesus.
  1. Jairus, a ruler among the Jews.
  2. His only daughter, very ill.
  3. He has faith in the power of God.
- II. A messenger Brings Sad News.
  1. To Jesus and Jairus.
  2. He announces the daughter's death.
  3. Jesus' comment, "Fear not, only believe."
- III. Jesus Restores the Child to Life.
  1. He enters Jairus' home.
  2. Says, "She is not dead, but sleepeth."
  3. The Master sends the unbelievers away.
  4. He commands the child to arise.
  5. The result.
    - a. The child arises and eats.
    - b. All the household rejoice.

**Lesson Enrichment—Point of Contact:** Before Sunday School commences the teacher may bring to the class room the flower pot filled with the earth which is hiding the brown bulb the children planted. (The planting was done three weeks ago so the plant should be peeping above the ground by now.) Over the top of the pot the teacher has carefully tied a piece of tissue paper, so the children cannot see the little plant that has awakened. When the teacher commences her lesson presentation, she will place the pot in her lap. The children will recognize it, so she may give someone an opportunity to place it on the table and untie the string which fastens the paper over the top of the pot. Then give every child a chance to see the little plant which has awakened and is growing in the

pot. Find out from the children what this all means. They have buried an ugly brown onion-like bulb which seemed so dry and dead and now they find that it is living and looking quite beautiful. What is the little story this bulb is trying to tell us? Even though all plant life is trying to tell us this same story, there are some folks who do not believe that things which look dead may still be alive. These people are sometimes very unhappy. If they have a dear one die, they are so very sad because they think they will never see him again; that death is the very last of him. But we do not think this way. Jesus taught something different. We believe the way Jesus believed. He came to the earth to teach all people new things. This very thing is one of them. Shall I tell you how Jesus taught this very truth to a whole city long, long ago? Then tell the story of the raising of Jairus' daughter.

Some time during the presentation of this lesson or during the class period when a good opportunity presents itself, let the children help you express the belief that as Latter-day Saints we have joy in the thought that some day after we have finished our work on this earth that we will awaken to live again in the new home which God will prepare for us.

Second Sunday, April 10, 1932

### Lesson 20. Jesus Raises the Widow's Son.

Texts: Luke VII:11-18; Weed's "A Life of Christ for the Young," Chapter 28; "Jesus the Christ," by Talmage, pages 251, 252.

Objective: All who live and believe in Christ have joy in the thought of life after death.

#### Organization of Material:

- I. Great Crowds Follow Jesus to Nain.
  1. They had seen Him bless the sick.
  2. Were anxious to hear more of His teachings.
- II. He Comforts a Weeping Widow.
  1. A sad funeral procession approaches.
    - a. As He hears the city.
  2. Jesus is touched by the circumstances.
  3. He speaks to the widow and her boy.

### III. New Light Enters the Hearts and Lives of the People.

1. The boy lives again.
2. The mother and the crowd see the significance of the miracle.
3. They glorify God.

**Lesson Enrichment—Point of Contact:** Bring to class a flowering plant. It may be a lily, a tulip or any plant which springs from a bulb. Show also how the bulb they planted has grown since last Sunday. Help the children to understand that the bulb they planted will blossom also in due time. If you can obtain some "Pussy Willow" flowers, some boxelder blossoms which have gone to seed or any other flowers which have commenced to go to seed, show them also. See if the children can tell you what they do with seed and why they plant it. What happens after the sun has shone on the seeds and the rain from heaven has fallen on them? Our Father in His wisdom has arranged all living things that they may live on and on, that even though they may seem dead at times that there is still a little spark of life which may awaken anew.

When Jesus was here among men, He taught many beautiful truths. Among these truths was the thought that all people will live again after they die, and that God, our Father has power over death. Once when many people were following Jesus, to learn more of Him, He caused a mother's only son to live again after he was dead. He wanted to teach all of these people this glorious truth, as well as to make a very sad mother happy again.

When the lesson story is finished choose two or three little children to be flowers sleeping in the ground. Choose another to be the great round sun which will shine smilingly upon them.

"The little flowers came through the ground,  
At Easter time, at Easter time,  
They raised their heads and looked around,  
At happy Easter time.  
And every little bud did say,  
'Good people, bless this holy day,  
For Christ is risen, the angels say,  
At happy Easter time'."

"The pure white lily raised its cup,  
At Easter time, at Easter time.  
The crocus to the sky looked up,  
At happy Easter time;  
And every little flower did say,  
'Good people, bless this holy day,  
For Christ is risen the angels say,  
At happy Easter time'."

As the rest of the class sings the above song or says it simply as a poem, let the chosen children awaken, stretch, and then slowly raise their bodies to an erect standing position. Sing the second verse also with other children playing that they are the flowers. Then let the whole class play that they are the flowers, while the teachers play that they are the smiling sunshine and the pattering rain drops.

When the class period is over and prayer has been said, teachers go with your children out among the flowers, the trees, the grasses and the shrubs and let the children show you that all of these things are waking up. Enthuse them with the idea that this is the glorious waking time that God has arranged for all nature, and that every time we look at an opening bud, we may say over and over to ourselves, "This flower is telling me its story, its says:

"Dear girl, dear boy,  
Be full of joy,  
For both of you  
Will waken too, some day!"

Third Sunday, April 17, 1932

### Lesson 21. Lazarus Restored to Life.

**Texts:** John XI:1-45; "Jesus the Christ," by Talmage, pp. 491-496; Weed's "A Life of Christ for the Young," Chapter 51.

**Objective:** All who live and believe in Christ have joy in the thought of life after death.

**Picture:** See "Raising of Lazarus," by Rubens. (Found in Bible and Church History Stories, page 82.)

#### Organization of Material:

##### I. Jesus Journeys to Bethany.

1. At the request of Mary and Martha.
  - a. Lazarus' family beloved of the Master.
  - b. Lazarus was ill.
2. Jesus was a distance away.
  - a. His answer, "For the glory of God."
3. He responds to the call.
  - a. Several days after He was sent for.
  - b. His disciples protest.
  - c. Jesus answers.
    1. "He sleepeth, I go to awaken."
    2. "Lazarus is dead."
    3. "That ye may believe."
    - d. His disciples' loyalty.

##### II. He is Met by Mary and Martha.

1. Both express their faith in His power.
2. Jesus suggests an awakening.

3. "I am the Resurrection and the Life."

### III. He Visits the Tomb of Lazarus.

1. Jesus weeps.
2. Several wonder why He does not manifest His power.
3. He orders the stone removed.
4. "Father, I Thank Thee."
5. Lazarus comes forth.
- In response to Jesus' call.
6. Many believe.

**Lesson Enrichment:** Talk with the children about their grandparents. How many grandmothers have they? How many grandfathers? Why hasn't Mary as many grandmothers as John? When Mary's grandmother died her work in earth was finished, her spirit, that part of her that made her see and feel and move, went to heaven to live with God. So some day her loved ones will see her again. Right now during this spring time, all nature is reminding us that this is true. Our little plant awakened when we thought it looked dead. It is still growing to make us happy. That is its work. When Jesus was here He taught us that we would see each other again in Heaven. He also taught us that our Father had power to bless folks who were dead so that they might live here on earth again. What little girl did He bless to live again? What did He do so a widow could be happy once more? In our story today, He teaches both of these truths. He tells two sisters how some day every one of us will live in heaven with God. Then He goes to their brother's grave and blesses Lazarus so he comes back to their home to live with them again.

After the story of Lazarus has been told stress the point that Jesus can help folks better when they believe He can help them and when they do as He tells them. What are some of the things little folks our ages may do to show Him we are doing as He wishes us to do? At this time of year, little folks may keep bright and smiling. Sunshiny faces go better with spring flowers and with the songs of birds, than do cross faces and pouty words. And since all nature is trying to make us happy perhaps we could do helpful things to make others happy. Perhaps it would make mother happy to hear the story we have heard today. Let us try it to see. (Teachers may ask the children next Sunday how their parents liked the story which they told them.)

### Fourth Sunday, April 24, 1932

#### Lesson 17. Jesus Tempted by Satan.

Texts: Matt. IV:1-12; Mark 2:12, 13; Luke IV:1-14.

**Objective:** The overcoming of obstacles gives strength.

#### Organization of Material:

##### I. Jesus Led Into the Wilderness.

1. That He might commune with God.
2. To better understand His mission. To help men see their right relation to God.
3. He went fasting.
- That He might receive added spiritual strength.

##### II. He is Tempted by "The Evil One."

1. To turn stones into bread.
2. To cast Himself down from the Temple.
3. To fall down and worship Satan.

##### III. Angels Minister Unto Him.

1. After Satan had gone.
2. He receives physical and spiritual strength.

#### Lesson Enrichment—Point of Contact:

Have all of the children march around in a circle. Suggest that each one stand erect with both feet together. Then let them try to touch their fingers to the floor. Watch them to see how many can do it the first time. Then suggest that they stretch themselves a little and try again. This exercise will help the children to see how they gain strength by doing. After letting them have three trials, suggest that they take their seats. As they go to their seats watch to see who is strong enough to walk so gently that no one can hear him and that he doesn't touch a single person or move a single chair. It takes strong boys and girls to do things well. Jesus tried to do things well. Our Father kept trying Him out to help him to grow stronger. Once He let Satan tempt Him.

**Illustrations—Application:** Let the children tell of folks they know who have difficult things to meet. Talk with them a moment or two about their baby brother who is just learning to walk. Perhaps he stands by a chair a minute, then he forgets and lets go and down he sits. He raises himself up again and holds tight this time. Then he tries to reach a nearby chair. Maybe he has to sit down once because he was about to fall. When he tries again he makes the second chair. So it is when he tries to stand up by himself, he must try again and again then he masters the act. What are some of the difficult things we have to do? How do we finally manage to do them? Sometimes little folks are given food to eat that they do not like. How do they learn to like it?

### Rest Exercises For Last Sunday in March and April

#### The Re-awakening of Nature

The children may stoop by their chairs, their heads lowered and their eyes closed. They now represent little seeds, fast asleep under the ground, waiting to grow. First to come by is the early spring wind. (Music: "The Dandelion," Churchill-Grindell No. 2.) (The teacher may softly hum the tunes of the songs mentioned as they are played.)

The next visitors to this sleepy garden are the gentle raindrops. (Music: "April Showers," Churchill-Grindell, No. 2.) They come to help prepare the ground so that the little seeds may push their tiny plants through the earth.

As soon as the raindrops have finished their work it is time for the kind sun to help. Down come the many happy sunbeams to warm the earth and help the

little seeds to grow. Soon the flowers appear to gladden the whole wide world. Their sleepy time is past for this year. They can bloom, scattering happiness everywhere until autumn time comes when once more it will be time to sleep. (Music "Swinging Song," No. 2, Arnold's Rhythmic Book.)

As the music is played very softly and the story of the reawakening of plant life is told the children may imitate the motions of the teacher as she represents the different helpers.

Rest Exercise No. 2. The song, "In My Little Garden Bed," found in Emilie Poulsson's Finger Play Book, contains the re-awakening thought and may well be adapted for a rest exercise.

Songs for the Month: "Service Song," "If You Have Faith," Francis K. Thomassen, Kindergarten and Primary Songs.

"The Sunshine's Message," Patty Hill's Song Stories.

### The Gadianton

(From page 179.)

dawned upon Jarom that her smile was growing sadder than tears. She exclaimed over the beauty he showed her and thanked him for what he taught, but he saw that except when she forced her attention, she scarcely saw that which she admired, or tasted that which she ate. And watching the pink fade from her cheeks, seeing the dark hollows mark themselves ever more distinctly under her eyes, and missing the laughter-music from her voice, he suffered.

Night after night he would creep to the door of the room she slept in, and hear her walking softly back and forth, back and forth, or turning and turning upon her bed. Day after day he would trace the growing signs of her sorrow, and punish himself with the thought that it was all his fault.

At last he took her one day to a point they had never visited together before. It was a point from which the plains of Zarahemla and Bountiful could be seen. He said no word, but sat on a stone and watched her as she eagerly studied the view. He saw

her smile as she located the tiny squares and oblongs of Zarahemla and found the part of the city in which her home was. Then he saw the tears gather slowly in her eyes, and unheeded roll over their banks and trace their way down her cheeks. And all the things she had unconsciously spoken that revealed her religion, all the impulses for good and the desires for a better life that had been with him since he first brought her here, gathered in force within his mind as he watched.

As his pity swelled at sight of her tears, he forgot his resolve to keep her here until she learned to like the life, and flung himself upon his knees at her feet.

"Oh, Orpah!" he cried out, "Forgive me for making you suffer so! I thought I did it from hatred. I thought I brought you here to make your father suffer! But it was not that, it was not that! I loved you from the first moment I saw you, and it was my selfish love that made me desire your presence. I imagined that it would be joy to have you here, but it has been

only one long agony of remorse. Forgive me and I will take you back, for I cannot endure to see you grieve thus! I'll take you back to your father,—I'll take you back! Oh, forgive me for the past!"

"You do not ask me to love you in return and to stay with you," Orpah said.

"No, no! This life is too wicked

(To be continued)

for you. I do not deserve your love. Only forgive!"

"I forgive you freely," she replied, and then with a rush of hope, "and if you can take me back I shall love you, too. I shall always love you as a brother. But can you take me back, I wonder? I fear there is no way."

"Never fear, Orpah. To love, all things are possible. My love will find the way."

## True Pioneer Stories

(From page 175.)

jars in which we could make anything airtight, so the drying of fruits and vegetables was resorted to.

"Father established a cane mill in Ogden where lots of molasses was made for preserving. The little native clingstone peach was largely in use then. Father bought four quarts of sugar cane seed and brought it to Ogden. He sold all he could spare to neighbors by the ounce so that each could have a little to get the sugar cane industry started. We used to gather lots of mushrooms along the river, following the summer showers.

"The whole country, from the old Fort wall north of Ogden River and east to Main street now Washington Avenue, was then covered with cockle-burs and brush. I recall that my sisters started for the river to bathe when

they came across a big brown bear and they changed their minds about the swim, and dashed through the brush forgetting all in their rush."

"Everybody — men, women and children — worked in those pioneer days to establish a foundation for the present day community and to make a desirable place in which to live and build dwelling houses."

"My advice to young people is to carry on in the face of every difficulty. You can be or do anything you make up your mind to do. God gave me a gift to play the violin without schooling. Learning to play by ear I mastered a difficult art, to a degree that made pleasure for others. Develop the talents you have. Opportunity is yours. Success awaits the worker."

## FOUR VALENTINES

By Linnie Fisher Robinson

Four valentines hung on a wire so high,  
And three were haughty and proud of eye;  
But one was small, a penny its price,  
In crimson color or richest dye.

The three disputed in vain proud boasts,  
O'er who should be greatest in their own line;  
And when a girl chose the Cupid and dart,  
He said, "Goodbye. The honor is mine."

A teacher came in and asked for the two  
That were powdered ladies in satin gowns;

He said, "I wish to remember friends,  
Who are sweet and good in distant towns."

The two smiled and nodded before the clerk  
Could slip them in covers large and white;  
Each said, "I, to the one he loves best,  
I am the greatest of all tonight."

The little one hung with its sweet gay air,  
And whispered of love, as hearts often do;  
A newsboy fasted to buy it next day,  
To give to his mother so good and true.





## For a Mess of Pottage

(For Word of Wisdom Week)

"Have a smoke, old chap?"

Ted Lawrence opened a neat cigaret case and held it out invitingly to his friend Jack Williams.

The two lads, schoolmates in a small suburban town, and now employed in opposite ends of the great city, had chanced to meet on a street-car, and Ted had insisted on taking Jack to a nearby restaurant for dinner and a reminiscent chat. They were topping off a hearty meal of steak, French fried potatoes and rolls with crackers and cheese and coffee, and Ted felt it was exactly the time to air his recently acquired familiarity with cigarets.

"Take one, Jack," he urged, still holding out the case. "They're a first-rate brand."

But Jack shook his head.

"No, thanks," he said. "I don't smoke."

"Haven't taken it up yet, eh?" Ted queried as he lighted up.

"I started smoking soon after I came to the city," Jack explained, "but I gave it up."

"Thought you might be going to preach me a sermon on smoking," Ted grinned, "but if you went so far as to try it yourself I suppose it isn't against your principles."

"It wasn't," Jack told him, "but I'll say frankly that it is now."

"Then," Ted groaned, "I suppose you're going to tell me that it's extravagant, and bad for the health, and a lot more, but I warn you here and now that you can't make a bit of im-

pression on me. You see, I figure that I have a right to spend a little of my hard-earned cash on a few luxuries and at present my health needn't be a source of worry to myself or anybody else. I'm perfectly fit."

"I do think smoking an expensive business," Jack replied honestly, "and I also believe that it is bad for one's health, and in many cases shortens life. But, as you say, a chap who is earning good money, and is in splendid physical condition, finds it easy to ignore these things for some time. It wasn't for either of these reasons that I gave up the habit."

"Then, why did you give it up?" Ted demanded, puffing away merrily. "I don't believe I could if I wanted to. Why, I'm all upset if I can't have my smoke regularly three or four times a day."

"That's just it," Jack said quickly. "The habit was taking hold of me in the very same way, and I saw plainly that it would soon be a question of whether the cigarets or I would come out on top. I decided that I'd be the master, not the mastered."

"To be the master?" Ted looked puzzled.

"You see," Jack continued, "I hated the idea of giving up my freedom for the sake of a few hours of lazy enjoyment each day."

"But it isn't just enjoyment," Ted contended. "I get solid comfort out of my cigarets. When I'm tired or blue, a smoke will brace me up and

make me feel cheerful quicker than anything else."

"Exactly," Jack said smiling. "And presently you'll get where you can't be braced up or cheered up by anything else."

"Oh, I don't believe I would ever get as bad as that!" Ted demurred. "Or you either."

"All smokers do in the end," Jack insisted, "and I, for one, am unwilling to indulge an appetite for anything which I know can get such a grip on me. It seems to me like selling my birthright of liberty of thought and action for a mess of pottage."

"Say, that's not bad," Ted chuckled, "comparing tobacco to a mess of pottage. But I'd never looked at the ques-

tion just that way before. So you think if I smoke I'm selling my birthright of liberty?"

"I know if I smoke I am," Jack replied. "But perhaps I had no business to talk so much. It's a personal matter, after all."

"I don't know about that," Ted answered gravely. "I guess it's better for the country, and the world in general, to have free men around instead of slaves. How about it?"

"Of course," Jack agreed, "but—"

Ted dropped his cigaret upon his dessert plate.

"Goodbye to the mess of pottage," he said. "I'm going to be a free man from now on."—*Grace E. Craig, in "Kind Words."*

## A Great Adventure

Sometimes Mary Lou and I play that we are Arabs.

Our tent's an umbrella spread with Grandma's Paisley shawl.

Old Rover is our camel and we ride him bravely

Through dim and desolate deserts in the empty, upper hall.

A bed-spread is my burnoose that billows in the breezes;

The little garden sickle makes a shining scimitar.

And so sweet is Mary Lou in Mother's scarf and ear-rings

I am afraid some rival sheik will come and capture her.

The living room's a city where we may not tarry,

The dining room's a village, and the kitchen is an inn.

The pantry is a caravan, and we try to raid it,

When no one is looking, and we steal the cooky tin.

Too soon the day is over and our Daddy's coming home.

Then Mother says to hurry up and put our things away.

We come back, half unwillingly, from our great adventures

Quite undecided which is life, reality or play.

—Dora B. Knowland.

## True Love

*By Louise Millinger*

(In "Our Dumb Animals")

"Fritz" and "Don" are thoroughbred police dogs and they live about twenty miles out from Pueblo. Fritz is coal black, and Don is the usual gray and brown of his kind. Their owners live in the same big yard, the dogs having been raised together since puppyhood. They have always been great playfellows and inseparable pals. They

are full grown now, and husky fellows of great beauty.

About a year ago their love for each other was put to a great test. It was Don who proved himself the hero this time, but had the situation been reversed, all who know the dogs feel sure the outcome would have been the same.

One evening the dogs did not come home for their supper. Two railroads run directly in front of the ranch, and the tracks were searched with no results. Just across the tracks the prairie stretches away for miles, where the dogs had been in the habit of chasing and hunting rabbits. So the next day the men at the ranch rode over the prairie. For two days they searched in vain and they had almost decided that the dogs had been stolen

when, late in the afternoon of the third day, a man found them several miles from home.

Fritz had caught his foot in a coyote trap and Don had refused to leave him. Together they lay there, waiting for rescue or death. They were almost famished for food and water. "Greater love hath no man than this, that a man lay down his life for his friends."

### George Washington's Politeness



George Washington was one day riding with one of his officers, when a colored soldier, who had fought under him and lost a limb in his service, approached and saluted him. Washington raised his hat in recognition.

The attendant officer expressed some scorn at the civilities thus shown by the President of the United States to such a humble person. Washington uttered this sharp but merited rebuke:

"Had I allowed him to excel me in politeness, my conscience would upbraid me for such a discourteous act. But now he is my friend, and his friendship, too, is more sincere than that of many that surfeit me with adulation and attentions."

The officer bit his lips and they rode on in silence.

# THE BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

## The Narrow Escape

Dick and Betty were sitting on the piazza waiting for the bus. They were going to the farm to visit their grandparents. They were so excited they could hardly wait for the bus to come, when they saw it in the far distance, coming down the road faster than any car they had ever seen. It drove up to the gate and Papa came out and helped them in and kissed them goodbye. Then they were off—"Wizz." My, how fast they were going! Then it stopped in front of Grandpa's house. They both jumped out and Grandma told them to hang their coats upon the hangers.

When they had been there a few days they wanted to explore a little so Dick said, "I am going to explore right now, come on Betty." Now Betty didn't want to go but she always followed her brother. When they had gone a little ways they had to crawl through some wires into a pasture. Their grandfather had a big red bull in that pasture, that was very mean. When Dick and Betty went into the pasture they didn't see the bull. Betty

had a red dress on and when the bull saw it he started to run toward her. She screamed and started to cry. Dick was older so he told her to run, but she was so frightened she couldn't. Dick called and called but there came no answer and the bull was drawing nearer. Now Grandfather had seen the two runaways heading for the pasture so he followed them. When he saw the bull coming toward them he smiled, "I guess I will let them have a good scare this time. May be they will learn not to run away without asking." When the bull came quite close Grandpa took a red parasol and threw it in front of the bull, then he told the children to run. They ran as fast as they could. The bull stopped when he came to that parasol. He bunted it as hard as he could. Of course he went right through it, because it was only cloth. When the children came back to the house they promised their grandmother that they would never run away again because they had learned a lesson.

Barbara Fernelius,  
R. F. D. No. 4, Box 367,  
Ogden, Utah.

Age 11.

### How Mary Sent Her First Christmas Cards

In school Mary was very busy. She was making Christmas cards for her father and mother. Her teacher thought they were the prettiest cards in the room.

The Christmas card for her mother was a picture of Santa Claus coming down the chimney with a pack of toys on his back. The Christmas card for her father was a picture of the three wise men on camels following the bright star that led them to the manger where the baby Jesus lay.

On Christmas Eve Mary felt very happy and proud when she was hanging the cards on the Christmas tree.

Early Christmas morning her father said: "Oh Mother, come see our beautiful Christmas cards!"

Her mother said: "I like these cards the *very best of all* because our own little daughter made them herself."

They had a happy Christmas.

Maurine Gardner,  
Age 8. Salem, Utah.

### February

The month of February  
Has rolled around again,  
It brings to us the birthdays  
Of many famous men.

There's Washington and Lincoln—  
We know them both full well.  
They made of this, our country,  
A better place to dwell.

And then there's Charles Lindbergh  
Who flew across the sea,  
And Thomas Alva Edison  
Who lit the world for me.

And then, besides the birthdays  
There is a happy time—  
St. Valentine comes tripping  
To make our lives sublime.  
Naida Richardson,  
231 E. 3rd No.,  
Age 15 Logan, Utah.

### A Little Boy

I'm just a very little boy,  
I love to sing and play,  
And like the birds that fly above—  
I'm happy all the day.

I love my parents, and I try  
To please in work or play,  
And love to let them be my guide  
In all I do or say.

I love to think of Christmas time  
And Santa Claus, you see,  
If I am good, though I am small,  
He's sure to think of me.

Leo Wm. Honeycutt,  
Glenwood, Ga.,  
Age 9. Rt. 2.

### It Pays to Ask Mother

Most of the boys and girls were going skating but Junior Martin thought he would go fishing. So he got his fishing pole and his flies and started off. It was not long till it started to snow, but Junior thought he would be all right so he kept on going. When he got to the pond he saw that it was frozen over, so he took a large pole and made a hole in the ice. Then he put his fishing pole in the water and waited for a bite. Just then he noticed it was snowing pretty heavily. Not getting a bite he slowly took his fishing pole and started for home. He stood in amazement and wondered if he could find his way home? He was lost! But trying every direction he finally found the correct road. My, but it was getting cold! He never dreamed it was going to snow when he left home.

"I didn't ask mother. Well, perhaps she will forgive me," he said to himself, as he walked along through the snow covered path. When he reached home he found Mother Martin worried over him. She said she would forgive him if

he wouldn't do it again. Junior got warm and had a nice meal waiting for him and he felt much better after eating.

Reva Kinghorn,

Age 11. Rigby, Idaho.  
3 Budget Box Instructor GAC



A STUDY IN BLACK AND WHITE

By Naida Richardson,

Age 15. 231 E. 3rd North,  
Logan, Utah.

### Winter Scenes

Falling, drifting snow flakes,  
Falling from the sky;  
Snowbirds sing so sweetly,  
While the snow drifts high.

Coming from the heavens,—  
The heavens high and blue—  
Are the little snow-birds,  
Singing songs to you.

Hugh Hallman,

Age 10. R. F. D. Farmington, Utah.

### How Grandma Was Protected

My Grandmother Bertelson joined the Latter-day Saint Church in Denmark. This made her minister very angry. One night he asked her to come and visit him. When she got there she found several other men with him. They asked her all kinds of questions and tried in every way to get her to give up her Latter-day Saint religion. When she refused to do so they became enraged and the minister hit the candle with his cane and tried to put out the light. But the light refused to go out, and burned until mother got out of their way. Grand-

mother was sure they intended to do her harm if the light had gone out. But our Heavenly Father protected her by keeping the light burning.

Zoe Green,

Age 10. Driggs, Idaho.

### Day is Done

When the sun is sinking in the West,  
When the robin seeks its little nest,  
When the sunset lingers a little while,  
And the birds go to sleep with a happy smile,

The day is done.

When the frost is coming on the ground

When the flowers sleep and the wind comes around,

And the trees go to sleep and the stars shine bright

Then the day is done and its time for night.

Della Moser,

Box 124,

Age 11. Auburn, Wyoming.

### Winter

Leaves have gone,  
Winter has come,  
Now we will start to have some fun.  
The snow is frozen on the ground,  
We will all start coastin' down,  
And come right off from our big hill,  
And light in some big snowdrift 'till  
Someone comes and pull us out,  
Then we will keep on trying it out.

Thelma Wood,

Driggs, Idaho,

Age 13. R. F. D. No. 2.

### Honorable Mention

Ada Burr, Susanville, California.

Helen Bonhan, Burley, Idaho.

Earlene Durrant, Castle Gate, Utah.

Andeen Frank, Lowell, Arizona.

Elden J. Hansen, Tremonton, Utah.

Jeryl Maxwell, Lowell, Arizona.

Ethel Jones, 1329 Wasatch Ave., S. L. City.




Leona Johnson (no address).



Lincoln Pace, Woodruff, Arizona.




Ruth R. Sawyer, Marysville, California.




# The Little Noah's Ark


IV

DICK called Grandpa B. to see the long procession of , marching from the  along the .


"Well, well," said he, "they must be glad the Flood is over---but where is the other , and the other ? Have you left them in the ark?"

"No," said , lifting half the  and looking in again, "they are n't here anywhere." "Maybe the  ran off with them!"



joked Grandpa B. Dick shook his . "Then maybe they've gone home," said  B., a twinkle in his .

"Home?" repeated Dick. "Why, yes --- back to their home country." "Where's that?" asked .

"Africa," answered Grandpa B.; "and some of the rhinoceros cousins live over in South Asia."

"I'd like to see a real live  --- how tall is he?" asked Dick.

"Well," said Grandpa B., smiling, "if I should stand on Grandpa A.'s

, and your Papa on mine, Papa's head would be as high as Mr. Giraffe's .

"O-oh!" cried Dilly. "Now, how much is three times six feet?" asked  B.



"Eighteen feet!" cried Dick. "Right," said Grandpa B.; "and now you know how tall a giraffe is with his up!" "What color is he?" asked . "Oh, a



sort of rusty white, marked with dark rust-colored . He is often called the camelopard, because he is shaped some like a , and spotted like a ."

"He's got good for running," said Dick. "Yes," said Grandpa B., "the giraffe is swift as a . He is timid like a , but he is a good fighter, too --- he can even fight off a !"

"How can he do that?" asked Dick. "By kicking with his hind ." "Oh!" cried Dick. "And how big is a real live ?" "About as tall as one , and about as long as two." "What color?" asked Dilly.

"Grayish black," said B. "And some of the rhinoceros cousins have one , and some have two , but they all wear their horns on their !!" and Grandpa B. went off laughing. Then , cried,



"Oh, , I know --- I'm going to write to Papa to get me another , and another !"



# THE FUNNYBONE



## All Alike!

Dentist: "I'm sorry, I'm out of gas."  
Flapper: "Good heavens! Do dentists pull that stuff, too?"

## Habit

Stenographer: "Your little girl wants to kiss you over the phone."  
Busy Manager: "Take the message, I'll get it from you later."

## An Important Function

Teacher: "Tommy, can you tell me one of the uses of cowhide?"  
Tommy: "Yes, teacher, it keeps the cow together."

## Exact Images

She: "John, don't you think he is the image of his father?"  
He: "Yes, and she is the talkie of her mother."

## There Was—Not!

There was once a film actress who never wrote any testimonials for cigarets, soap, shampoo powder, bath salts, tooth paste, vanity cases, chocolates, hats or baking powder. She was a trained seal.—Brown Jug.

## She Won

"My sister was lucky the other night. She was at a party where they played a game in which the men had to kiss the girls or buy them a box of chocolates."  
"How was your sister lucky?"  
"She came home with 14 boxes of chocolates."

## Jimmy Knew

Four-year-old Jimmy told his mother upon his return from Sunday School that he had learned a new memory verse, and Mother was trying to ascertain if he understood the verse he was saying, "Children, obey your parents."

She asked, "Jimmy, do you know what parents are?"

"Of course," promptly replied Jimmy. "They are birds that talk!"—Parents Magazine.

## King's English

A Chinese had a toothache and phoned a dentist for an appointment.  
"Two-thirty all right?" asked the doctor.  
"Yes," replied the Celestial. "Toot-hurtee, all right. What time I come?"

## Opposite Types

Mistress: "So your matrimonial life was very unhappy. What was the trouble—December wedded to May?"  
Chloe: "Lan' sake, no, mam! It was Labor Day wedded to de Day ob Rest!"

## Not So Good

"What's that extraordinary noise?" asked the farmer.  
"That," replied his wife, "is Jane cultivating her voice."  
"That ain't cultivatin'," said the farmer.  
"That's harrowin'."

## Powder Puffs!

My little nephew had taken his mother's powder puff and was in the act of powdering his face when his small sister, aged five, snatched it from him. "You mustn't do that," she exclaimed. "Only ladies use powder—gentlemen wash themselves!"  
—Parents Magazine

## Without An Equal!

The teacher was trying to impress upon her pupils' minds the distinction accorded Francis Scott Key.  
"Why is he so famous?" asked the teacher.  
"I guess because he knew all four verses of the Star-Spangled Banner," was the reply.

## Short on Samples

Porter: Where's your trunks?  
Salesman: I use no trunks.  
Porter: I thought you wuz a traveling salesman.  
Salesman: I am but I sell brains, understand? I sell brains.  
Porter: Excuse me but you is the only fella that's been here, who ain't carrying no samples.

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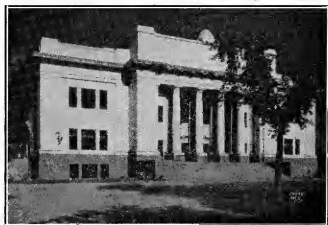
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